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"LIBERTY, HOLINESS, LOVE"

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THE ACCOUNT RENDERED.

[Prepared for last week's paper.]

We had prepared our leading editorial on a different subject, when we happened to meet a discourse with the above title, by the Rev. Joseph Henry Allen, on resigning his office at Jamaica Plain. In style, spirit and thought, it is altogether the most beautiful sermon of the kind that we have ever read, and in its tone has even reminded us of Edmund Burke's Speech declining to stand longer as a candidate at an election which he was sure must be unsuccessful. There is the same manliness, the same wounded sensibility without any admixture of bitterness, the same unpretending pathos and honest dignity. We know almost nothing of the circumstances which have led to the dissolution of the pastoral connexion at Jamaica Plain. We speak here only of the sermon.

After a few words of introduction, simple, manly and affecting, Mr. Allen proceeds, "without apologies, or complaint, or sentimental grief," to state one or two leading principles which have been prominent in his mind.

"That with its eyes open to all the light that comes from the kingdom of God, and its heart open to every want and interest of the world of man, it should be strictly a *local ministry*,—identified with every interest, plan of improvement, joy, sorrow, scenery even, and incident of the place where it is established. * * And it has seemed to me that no duties were too humble, no detail too insignificant, which would help at all towards carrying out that idea. I have always thought, that whether my stay should be six months or sixty years, my plan should be for permanent usefulness in this place. With any other view than this, a large part of what I have occupied myself about, might seem trifling and distracted. It did not seem so to me, as long as it was what ought to be done, and as long as it seemed to help in the least to carry out the ultimate and perfect plan. Some things were certainly undertaken with a lack of judgment, and led only to vexation and ill success. But, as I chose to measure them by my own plan, they did not seem wrong to me; and I always knew that a few years would bring them all to bear, easily and obviously, upon the work of my profession. For three years they may possibly be deemed failures; but not for ten or twenty years. I regret the incompleteness, not the undertaking of them

To do a single thing rightly by the place, I thought I must regard it as my home; my lasting and permanent home, if so it might be granted; my own home, at least as long as it should be granted. And so there is not a feature in the beautiful landscape, or a child's face, or a family in the parish, or a proposition for anything of benefit to our village, that I have not looked on with interest and affection; feeling that in the Providence of God it was somehow connected with my duty and hopes and prospects here. With strong and earnest love I looked forward, (while the hope was allowed me,) to the prospect of being more entirely at home in this neighborhood, and more closely identified with the social and spiritual life of a place that had welcomed and encouraged the efforts of my early youth. Much of it was only a pleasant dream—and it has passed over now—but it had grown deeply into my affections and thoughts. It made part and parcel of the life's work I had sketched out for myself here. Where there was mistake, I regret it. Where there was fault, as in my own conscience I know there must have been, I am deeply sorry for it. But such as I have stated, was the main idea with which I came among you, and which I have sought to carry out.

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I would go on to say, that it has seemed to me a main and very important part of the Christian office, to melt away by mutual intercourse and brotherly kindness, the harsh divisions that too often separate us into sets and classes in our social life."

Is not this the true idea of a pastor's influence? Is it not the course, which, wisely and affectionately pursued, should endear a minister to the hearts of his people and make him truly and in the best sense a useful man among them? And where such principles lie at the bottom, ought not many youthful indiscretions and mistakes to be forgiven?

What follows, though local in its immediate aim, admits of a particular application to nearly every society among us. We, as a denomination here in New England, include in our numbers much more than our proportion of the intelligent and prosperous part of the community, and it is particularly the duty of our ministers to speak to this class, gently, kindly, with earnest affection, but with severe and solemn truth.

"In regard to the great and special work of the ministry here and elsewhere—the inculcation of Christian truth and righteousness—it becomes me to speak with diffidence and reserve. There are deep religious wants everywhere—wants which only the strongest, purest, wisest, best of men can adequately meet; and they, relying solely on conscience and the help of God. I feel deeply—no one more than I—how very imperfectly I have met and satisfied these wants. The world demands a high and hard task of its spiritual teachers. I am glad it does. When the mark is set high, it is a good sign. Something is already gained when the want is felt. How vast and glorious would be the gain if the want were fully satisfied.

Elsewhere I have spoken more fully than I can at present, of the principles that belong to this portion of the work. But there is one point that seems to deserve especial mention now. I mean the application of Christian principles to the position and duties and immense responsibilities of the privileged, prosperous, and influential. To set forth this, I have considered a main and very essential part of the preacher's office here. It has been our congratulation, perhaps our pride, that there is as much prosperity and wealth among us, along with as little want and suffering, as can be found anywhere, in a community of the same number of persons. * * * Along with all this privilege comes a great responsibility. Moral wrong and dangers there will be, equal to the exemptions and advantages of such a place. If our position is favorable to general friendly and pleasant intercourse, to quietness and contentment and mutual good will, it exposes us also to a certain class of faults. What those are, it has been my duty and my earnest endeavor to understand; for this reason, if for no other, that I am as much exposed to them as any one. I have tried in this matter to be both strictly faithful and scrupulously just. I have endeavored to test each single principle in my own experience and conduct first; and not to deal in personalities, or make any charges upon the individual, while I sought in all possible ways to bring every man's conscience into play. I have considered that in matters of conscience each must find his guide and accuser for himself; and this rule I have steadily kept in view, when urging as strongly as I knew how, the peril and responsibility just spoken of.

Probably our greatest danger is of selfish apathy and outside morality, without profound and earnest sentiment. This, I suppose, is the chief moral danger of all human society; especially of our highly civilized and artificial way of life. It is a danger which I am sure we must all feel for ourselves; which we must all have noticed in the prevailing faults of our community. And there is one evil, closely connected with it, so great that it seems to swallow up almost every other sin. I mean the indifference and neglect of the prosperous and influential towards matters of the most vital interest to the morals and happiness of man. The sin of moral indifference, in whatever shape, it is a most imperative duty of the religious teacher to rebuke—if possible, to cure. With what success I cannot tell, but you will bear me witness that I have not neglected to give my testimony against this great and fearful wrong.

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One more fault I must speak of; the rather, because it takes hold so insidiously, and affects us before we are aware. I mean the fault of depending too much on what God intends as the tools and instruments of our usefulness, and too little on his providence, and on our own soul. We think too much of house and land, too much of prosperity and gain, too much of bodily health and ease, too much of the world's opinion and our reputation among other men, too much of the mere outside, and too little of the inner spiritual force of character and life. Even in our plans of doing good we partake of the same material tendency. We flatter ourselves that we shall be more useful and influential, better able to fulfil the trust God has reposed in us, if we get a larger share of the worldly goods which we mean shall be our instruments. God forgive us for this willing self-deceit of ours. We all share in it more or less. The notion is deceitful and wrong. Our real success, our real usefulness, or valuable influence in the world, depends far more on the spirit of the mind within than on the array of outward help. We direct our economy the wrong way. We cramp the mind and expand the possessions; whereas we should contract our wants if we must, think less of our possessions at any rate, but make the soul large and generous. For what we have is of infinitely less account than what we are.

I have known the tendency was wrong, and have spoken of it frequently. But with sorrow I acknowledge, that without this present experience, I should never have felt its falseness, as I feel it now. The plans of action, the schemes of one kind and another of success, the outward things so pleasant to my thought, so long identified with my hopes and love and worldly prospects, have passed away, like the thin film of mist that hid the morning sky. I can be glad that they are gone, if in spirit I can feel a grain more free. If any degree of moral and intellectual force, any gleam of deeper spiritual eyesight, has been granted me, though at the sacrifice of what I had ever so strongly set my heart upon, I should feel that I had only reason to rejoice at the exchange. So pleasant a worldly lot as that which I now leave, I do not look for again. But however pleasant and desirable, it should not weigh one hour against the smallest degree of genuine spiritual good that might be gained. Would we could all conquer, once and forever, that wiliest sophistry that comes to corrupt our souls."

We know not where we have seen these duties more affectingly stated. We commend the passage to all our ministers. It is a solemn responsibility which we have assumed in taking upon ourselves the office of Christian teachers. There is no occasion on which the severe truthfulness of our religious instructions is more likely to loes the keenness of its edge, than when turned towards the faults of those whose amiable manners and kind acts and pleasant homes contribute so much to our comfort and social happiness, and yet there is no class which stand more in need of our prayers, our warnings and our most searching applications of the stern doctrines of Christian truth and duty. There are none whom it is more difficult for us to reach. Their conventional morality, their gentle manners, like shields stuffed with cotton, break the force of the shafts which are aimed at their hearts, while the evenness of their experience has not permitted the deep fountains of religious emotion to be opened.

But we hasten to give a concluding portion of Mr. Allen's discourse.

"And now for a few last words I turn, my friends, to you. When this hour is once passed, I shall go away, and can never again stand towards you in that relation which has been heretofore so pleasant and dear to me. I go, because my own judgment and yours have decided that it is best I should go. But if there has been a word of truth, a single thought sincerely spoken in all this time, I cannot possibly be indifferent hereafter to the religious welfare of this society. For the personal testimonials of kindness shown towards me, I feel, especially at this time, most warmly and sincerely grateful. Within one short month, I have relinquished all the methods, hopes and plans of these three last years. The change wrought in this brief time is so entire, that I surrender them all without a single regret, unless it be at parting with those who have had so large a share of my esteem and love. I should deem it profane and ungrateful towards God, to be troubled for my own sake at a change like this.

And for the sake of this society, I sincerely hope the change may be for their advantage. It will be so, if all can feel the need of mutual forbearance and harmony of action. Any change of outward condition or circumstance, has its value in leading our thoughts within, and teaching us to find the spiritual wisdom which is God's most precious gift. As to a change of this sort, (we may as well acknowledge it,) it cannot come to pass without some alienation of feeling and some indifference of opinion. You have felt something of this already. At the present moment your minds are in a somewhat harrassed and divided state. Now you can suffer this state of mind, whatever degree of it exists, to brood and rankle, and kindle animosities that will trouble your peace for years. Or again, you may show the better wisdom, of soothing away all spirit of contention, and addressing yourselves in right earnest to the work of your Christian culture. What is past is past, and can never be recalled. Everything that has come to pass, has served to put you in a position where you can improve every advantage and make good every loss. Personal experience of spiritual things is certainly the greatest possible gain, purchased at whatever loss of other things.

You can deal wisely or foolishly by this circumstance, which has interrupted the smooth flow of our religious history. It certainly need not be a disadvantage, in whatever view we consider it. I am not disposed to think so sadly as many do, of the breaches of pastoral connexion, so frequent in our day. Very often it is necessary for a man, for the sake of his own growth and intellectual truthfulness, to leave a spot where he is compelled to labor at a disadvantage. And for a society it may also be a benefit, if it breaks the monotony of long routine, and turns their thought upon their spiritual history and wants. The frequent changes therefore, so much complained of, may be a sign of greater religious activity in the body of our congregations. Let us hope it may prove so here. At any rate, you have now before you the clear choice of what you will do. You may forget personal preferences and personal feeling. You may put out of sight the differences of opinion. You may address yourselves, with one mind and heart, to the task of building up Christ's kingdom here. You may do for yourselves what I have not been so well able to accomplish for you. All this lies before you, as the cheering and encouraging possibility now offered. A little mutual concession, and a gentle, forgiving temper, will work wonders in effecting any Christian work. Only, whatever harmony there is, let it come not from policy but principle; not from a mere calculation of the advantage of uniting, but from that spirit of brotherly love and deep religious conviction, which will sanctify whatever you undertake, and make all discord among you forever impossible. God give you grace, that in simple sincerity you may henceforth preserve the unity of the spirit in the bond of peace."

Words like these must have their influence. They are so true, so faithful in their application, and yet so uncomplaining, so entirely without the slightest flavor of that bitterness, or temper, which, however carefully concealed, almost always manifests itself in valedictory discourses under such circumstances. We are sure that our readers will thank us for quoting so largely from the sermon. The truths, which it affectingly teaches, may be useful in all our societies, urging ministers to a more searching, loving fidelity, and people to patience, forbearance, kindliness towards those whose duty it is to preach to them on subjects of eternal moment.

DR. WATTS.

The February number of the English Prospective Review contains a long and very interesting article on Sacred Poetry, in which is a glowing eulogium on Dr. Watts. We copy a part of the article to-day, and hope next week to give another portion of it.

"It was remarked above, that the song sung in company, and the strain lifted up in solitude, require to be carefully distinguished. The hymn of the congregation, and the hymn of the solitary soul, demand variety of exertion on the part of Genius. The formal peculiarities of the hymn were pointed out—regular and rapid recurrence of rhyme, uniformity of measure, and shortness. Its inward characteristics must be drawn out at length. Ignorance and neglect of them has spoiled many well-meaning hymn-makers, has dampened the devotion of many an assembly.

No region of Poetry has been more mercilessly invaded by pretenders than has this noble one. Materials are so readily at hand; the brevity too demanded by the occasion is so encouraging.—The incapable aspirant has only to lay hold on the common places of religious sentiment and expression, to couple (not "love" and "dove") but "love" and "above," link "give and live," associate "die and high," wed "given and Heaven," and the business is done. For this Ministry of Worship, this service of the Sanctuary, to be fitly performed, requires no little genius, no small command of such genius, right conceptions of Worship, a high and earnest spirituality, no slight acquaintance with the human heart. It must be felt that "Worship is an attitude which our nature assumes not for a purpose but from an emotion." Devotion must be recognized as unutilitarian, as the most unutilitarian of things, or its utterance in the hymn will be well nigh powerless. The hymn should contain no statement of doctrine, no enunciation of principles, no enforcement of precepts; from the expression of the affections it should never be withdrawn, nor a foreign service imposed upon it, for which it has no ability. Sacred Songs should be wings on which the affections soar aloft; not slow and deliberate vehicles, whereby instruction travels to us. The hymn, then, should be utterly undidactic; should not obviously seem to teach; conventionalism must be entirely put away. But Fancy must not therefore be too forward, must not presume too much on this exclusion of her adversaries, must show some reserve, remember that she is not engaged about the Ode, that she has not to adorn and beautify the devotion of a lonely, fond enthusiast, but to help many sinners to repentance, many mourners to comfort, many simple but grateful ones to praise. The business of Poetry and Music in the assembly is to bring our souls, formed so variously, disposed so differently, as near as possible to God; consequently no unimaginative hymn can be of much avail. But Imagination must take care against excessive indulgence, or the worshippers may be diverted, and dwell upon the manner of celebration rather than upon the Being celebrated. A Song of Sion cannot be too intense, glowing, vivid; *but* may be easily too figurative. Genius must here exercise thrift, but a thrift conscious of riches, careful only not to misbestow them. Imagination must put itself forth with power, but with reserve. Its strokes must be strong, quick, sharp, decisive. There must be no lingering over a metaphor, no dilation of a simile. When Nature is introduced, it must be briefly, swiftly. There must be no dallying with her, no prolonged mention of her, no shadow of *description*.—There is danger that the worshippers will stay with these things, and be kept from the greatest thing; that the fancy will be entertained, and not the soul; that the critic will be charmed, and not the worshipper edified: that Genius will be exalted at the expense of its divine employer; that devotion's greatest help may become its greatest hinderance. *Directness* is the great virtue of a hymn. The soul should spring straight to God; she is wronged when allowed to halt upon the way, however fair it be.

Of all who have taken upon themselves this service, who have sung for the Sanctuary among us, the one who has endeavored most successfully, our sweetest singer, is Dr. Watts. England has not produced a sacred poet, so various, so earnest, so powerful, so vital, so abiding.—Criticism has not recognized him—has not recognized indeed Holy Song as a separate department of Poetry, as an individual glory of our Literature. Our great bards have not given the right hand of fellowship to this worthy compeer. This sovereign poet of the congregation has not been deemed worthy to wear a wreath among the laurelled brotherhood. Ignorant or undevout critics have presumed to despise him; reviewers have flung their sneers at him. Because he sang so sweetly to childhood, moved, and melted, and impressed, and won it, as no other has done, therefore he has no power to entertain men; therefore we are to pass by his strains in silent good-natured pity, as the impotent endeavors of prosy, well-meaning piety.—So much for criticism. What have the people thought about him? how have they received his strains?

How mighty, how supreme, has he been here! what an eager, full, eternal welcome have the *people* given him! How closely, how intimately, how abidingly has he dwelt in their hearts! They have bought him, read him, learned him, sung him, as they have no other Englishman.—Is it not a proud thing for a son of the Puritans to think on, that three Puritans, John Bunyan, Daniel Defoe, and Isaac Watts, have written the most widely-read books that our country has to show? Who can gainsay this of the Pilgrim's Progress, of Robinson Crusoe, of the Psalms, Hymns, and Spiritual Songs? It may be, without exaggeration, said of Watts, that no man has been so often on the lips of private devotion, has glorified so many hours of religious solitude; that no poet, save only the sweet singer of Israel, has been so mighty in the Sanctuary, has furnished so many assemblies with melodious utterance of praise, thanksgiving, confession, humiliation, fear, hope, love and joy. No poet, too, has glorified so many deathbeds—has made so many departing souls eloquent—has just anticipated for such multitudes the first welcome of the Angels! none of whom we can say, as we can of him,—

"And dying-bed confessed his precious power
To graft delight upon the dreadful hour."

The time and circumstances of Watts should have some mention here. His life extended over about a fourth of the seventeenth and nearly half of the eighteenth century (1674—1748!) His period of activity was that of Walpole's, of Bolingbroke's, of Pope's, of Voltaire's—lay in the world's most sceptical age. But even here Faith had her green spots. On the greenest and fairest of these was it the happiness of Watts to dwell and work; his glory lay in making it still greener, fairer and wider. He sung to the Puritans—no longer the mighty men of the last century, the sufferers under Charles and Laud, the choosers of the western waste with freedom of conscience rather than merry England with fettered faith, the heroes of 1642 and 1649, the great public doers, victors of Marston Moor and Naseby; slayers of kings, expellers of bishops, righters of conscience, establishers of commonwealths. The grandsons were not their grandsires in any but the greatest thing—in faith; in being the intense believers of England—the only class of Englishmen—almost of Europeans—who *lived by their faith*,—whose belief was verily lord of their life. Their religion was not peculiar to the Sanctuary; it ruled both home and shop. Amidst unbelief, half-belief, and pretended belief, they stood forth, earnest, thorough, believers. The intelligence, the philosophy of the time, were but slightly theirs. They led not their age, nor followed it. They were at once above and below their century. They had lost the outward greatness of their fathers.—They had no Cromwell, no Vane, no Milton: but they had a Watts. He gave melodious utterance to their great concern; his hymns revealed their life: here breathe, and glow, and tremble, the fears, and hopes, and aspirations, of the most religious men then living: in him the Religion of the Time found a spokesman. This was his great service, and a right glorious one too: not that this was all his work. He did many other things—all good—all of some note—of some avail; but nothing like this. He knew much and wrote much. Metaphysics, Logic, Natural Science, Astronomy, General Literature, employed his pen. The world of letters has recognized him here: in his inferior offices has given him all the honor due. But herein he was an under-workman, guided by others, repeating others, diffusing others. In his peculiar work alone he has not been contemplated: his great business—that which no other man has done—has not been adequately set forth.—The Lyrics, Poems, the Hymns and Spiritual Songs, the Imitation of the Psalms—these are his monument, his glory! Thereby was he warmly welcomed, has been fondly and well remembered.

As a *sacred* poet alone is Watts great. The verses addressed to friends, though by no means *bad*, are not of much worth. He owns to be sure one very happy piece of mingled humor and seriousness—"Few Happy Matches." But still it may be said that he was a poet only in the presence of God, that over divine things only could he intensely glow. The Scriptures alone had power to inspire him; away from Christ and his Cross, salvation and Heaven, he sadly shrank. In praising the Creator, no one ever soared more sublimely; in extolling the creature, he too often crept. He had, indeed, to look Heavenward ere the spirit of song would come upon him; and then he sung out to the joy of every soul that heard him.

We may call Watts the great Protestant Singer, the chief Poet of the Sanctuary, the most melodious revealer of the soul's intercourse with God. For this business he was in every way fitted. Whatever the hymn-writer ought to possess, was possessed by him. A man more intensely religious, more in earnest with his task, more in love with things divine, never prayed, never aspired, never toiled, preached, wrote or sung. How sweetly does the intenseness of his piety, the fulness of his religion, break out in the following soft and holy apprehension (Preface to Hymns:) "I confess myself to have been too often tempted away from the more spiritual design I proposed, by some gay and flowery expression that gratified the fancy. The bright images too often prevailed above the fire of divine affection, and the light exceeded the heat. Yet I hope that in many of them the reader will find that devotion dictated the song; the hand and head were nothing but interpreters and secretaries to the heart." This complete avoidance of self-exaltation and entire devotion to his theme did not a little constitute his power and assist his success. In truth, this absorption in the matter makes him sometimes heedless of the expression. He now and then becomes careless, negligent; but his carelessness is that of strength; his negligence of the best sort—what we can readily forgive—that of a man unoccupied with himself.

One of his peculiarities, as a sacred poet, to which his hymns owe much of their power and which lifts him above other masters of holy song, is his intimacy with the human heart.—Our inmost nature was an open page to him.—Pastoral experience to him was something. He did not merely know us as we mostly are—moderately joyful, properly sad, decently well-affected towards religion, respectably in earnest, conventionally assured of eternity, agreeably convinced of Heaven, prudently afraid of Hell. He knew the power of Religion far otherwise; had gone to the bottom of us, and found that in our hearts was the brightest adamant of faith and the blackest and most choking sand of doubt, the extremity of sadness and the excess of delight. He dived into the darkness of our despair, and climbed the topmost height of our rapture.—Hence men who do not feel deeply or consider deeply, have assailed some of his hymns as inhumanly gloomy, and unnaturally exulting; as untrue to man and touching no heart-string, and provoking no sympathy. Not a few mourning souls have claimed a property in the forlornness of the following lines, have felt the desolation and clutched at the comfort; looked the more longingly to Heaven from the harshness and repulsiveness of earth.

"A thousand savage beasts of prey
Around the forest roam;
But Judah's lion guards the way,
And guides the strangers home.

Long nights and darkness dwell below,
Without a twinkling ray;
But the bright world to which we go
Is everlasting day.

By glimmering hopes and gloomy fears
We trace the sacred road;
Through dismal, deep and dangerous snares
We make our way to God."

Are there not happy pilgrims too who own to the most joyous longings, the most humble rapture of this hymn?—

"Father, I long, I faint to see
The place of thine abode,
To leave these earthly courts, and flee
Up to thy seat, my God.

Here I behold thy distant face,
And 'tis a pleasing sight;
But to abide in thy embrace
Is infinite delight.

I'd part with all the joys of sense
To gaze upon thy throne;
Pleasures spring fresh for ever thence,
Unspeakable, unknown.

There all the Heavenly Hosts are seen;
In shining ranks they move;
And drink immortal vigor in
With wonder and with love.

Lo! at thy feet with awful fear
The adoring armies fall:
With joy they shrink to nothing here
Before the Eternal All.

There would I vie with all the host,
In duty as in bliss,
While less than nothing I can boast,
And Vanity confess.

The more thy glories strike my eyes
The humbler I shall lie:
Thus while I sink, my joys shall rise
Immeasurably high."

THE TRINITY.

The January number of the Southern Quarterly contains a long and very respectful as well as able review of Mrs. Dana's Letters. The writer begins his confutation of Mrs. Dana by an explanation of what he means by the Trinity. His definition of the Trinity is such that we do not feel it at all necessary to meet the argument which follows, since it does not, we suppose, differ essentially from what is believed by many among us. The Review, we ought to add, gives full credit to Mrs. Dana for talents and sincerity. We extract a few passages.

"It is plain to me," says Mrs. Dana, in her first letter, "that I have all my life been worshipping three distinct beings." Yet there is but one God, and one God is certainly only one being. There is certainly no light in which the Trinity can justly be regarded as involving the doctrine of three beings. The doctrine of three beings is Tritheism, one of the forms of Polytheism; and if Mrs. Dana has "all her life been worshipping three beings," she has been all her life a Tritheist. No wonder she was startled, when she discovered what she had been, all her life long. Tritheism is a very horrible thing, particularly in a Christian, who acknowledges the existence of only one God. We imagine Mrs. Dana's trouble has been not so much with the Trinity, (a true and noble doctrine,—for there is a trinity in God, as well as every thing created in his image,) as with her understanding of it. She has no very distinct ideas of the Trinity and never seems to have had. It is highly probable, that the books she has read on the subject, the catechism she was taught in her childhood setting forth the doctrine, and the explanations of it which she has heard from the pulpit and from other sources, may not have been perfectly satisfactory and intelligible. There has always been a good deal of confusion in the reasonings, even of theological writers, on the subject, and there still is, and it has arisen, in a good measure, from the introduction of the word *persons*, into those definitions of the Trinity, which are found in creeds. This word, *person*, has two distinct meanings. It means *a being*, i. e., a conscious agent, and, in this sense, when it is said, that "there are three *persons* in the Godhead," it has been supposed that the language implies that there are three beings in the Godhead, and, consequently, in Trinitarianism, being downright Tritheism or Polytheism, and if this idea prevails among any who profess the Trinity in our day, it should be abandoned as utterly heathenish and antichristian. But there is another meaning of the word *person*. It means a *mask*, a *vizor*, a *false appearance*, a *representation*, a *manifestation*. Hence, actors upon the stage are called *dramatis personæ*, persons of the drama, because they only *represent* or *personate* certain characters. It is in this sense, doubtless, that the word, *persons* is used in the definitions of the Trinity: for God may be said, without doing much violence either to language or truth to exist under three *manifestations*, called, in the Sacred Scriptures, *Father*, *Son* and *Holy Ghost*. Still, the word, *persons*, is an unhappy selection, taken in this particular connection; and Professor Stuart, in his celebrated letters to Dr. Channing on the Trinity, conscious of the many evils which had resulted from its use, says, "It is unfortunate that the word *persons*, was ever introduced into the symbols of the Church; for *it is not believed* that there are three persons," i. e., three beings. Such a belief is certainly fatal to the doctrine of the unity of God, and no one who acknowledges one God, as he is bound to do by the Scriptures, can believe it, without rejecting Revelation *in toto*, and without believing, what no man can do, a palpable contradiction—an absolute impossibility. It is unfortunate that in a matter of such grave moment, and where the utmost precision is desirable, any word should be used to define a principle or doctrine, that has a double meaning, and wears two faces so different from each other. The consequences are often exceedingly mischievous and deeply to be regretted; for persons ignorant of the derivation of language, and even scholars, are sometimes led astray by viewing the Trinity under a wholly false aspect, giving to the word *persons*, in this connection, one meaning, when it has another, and a totally different one. Nor is the use of the term *persons*, at all necessary. The definition, or rather statement of the Trinity, in which the word occurs, is borrowed from the Athanasian creed, and the word is improperly translated from the Greek language, in which that creed was originally written. The word translated, *person*, is *ὑποστασις* derived from the preposition *ὑπο under*, and the verb, *ἱστημι to stand*, and literally means, therefore, a *constituent*, an *essential*, a *basis* or *ground of being*. In this point of view, there are three *constituents* or *essential principles* in the Divine nature, called, *Father*, *Son* and *Holy Spirit*, each of which is indispensable to his individuality and his oneness, and the *hypostatic union*, of which churchmen speak, thus becomes a clear and intelligible idea, involving no absurdity and no contradiction.

Some idea of the Trinity in God may be gathered from the consideration of our own nature; for the Trinity in God, in an infinite sense, is identical with the trinity in man, in a finite sense, since man was created in the image of God. "And God said, let us make man in our image and after our likeness." If then there is a Trinity in God, there must be a trinity in man, who is created in his image. Are we conscious of any trinity in ourselves? Man is a being, and one being certainly is not and cannot be three beings. The trinity in man, then, is not a trinity of beings; and inasmuch as God is the original, of which man is the image and likeness, we necessarily infer, that neither is there in God a trinity of beings. If then there is a Trinity at all, we must look for it in something else, and we turn again to man, the likeness, in order to scrutinize more closely his nature and constitution with a view to this matter. What is man? how constituted? of what elements composed? The human mind, (and it is mind chiefly that constitutes the man, the body being a mere instrumentality,) is doubtless composed of three essential elements, *will*, *understanding* and *active energy*, a voluntary, an intellectual and an operative principle, and these three principles constitute one man, one mind. Beyond these three principles, there is nothing wanting to the completeness of the human mind, for however many subdivisions may be made of its faculties, they all fall under one or the other of these three heads. Man then is a moral, an intellectual and an active being, possessed of the three several powers, united, constituting the whole man, spiritually regarded. Here then is a trinity in man, in which we see our whole nature developed, without any conflict between the parts and the whole, presenting an intelligible view of the subject, and one in which we are vividly conscious, and as certain as we can be of any thing, that there is no error. Rising from the creature to the Creator, from the image to the great Original, we infer that in the unity of the Supreme Being there are also three essential principles, to which the three principles in man correspond, viz: a moral, an intellectual and an operative principle; in man, these principles being finite and borrowed; in God, they being underived and infinite. More than these moral, intellectual and active powers, we see nothing, we comprehend nothing of the divine nature. They constitute the sum of all our knowledge of God, and the idea of them fills the mind. Infinite love, infinite wisdom, and infinite energy are all that we require in a Creator, a Sovereign, a Savior. There are then, we perceive, in the unity of the divine nature, three constituent parts, properties or principles, viz: a voluntary or *motive* principle, called the Father, an intellectual or *causative* principle, called the Son, and an operative or *proceeding* principle, called the Holy Spirit; and these three principles (not beings), Father, Son, and Holy Spirit, constitute one God—a sacred Three-in-One, and One-in-Three, i. e., a Trinity. We do not understand that there is any other Trinity in God than this, nor do we believe that any other can be imagined even to be possible. If the ingenuity of the human mind can conceive of any other, that is not the merest fiction and the most monstrous absurdity in the world, we should be happy to hear and know what it is.

To this view of the Trinity it may be objected, that the Son of God, as such did not exist until "the Word was made flesh," and therefore, *as the Son*, could not have constituted one of the three essentials of the divine nature, *before he existed*. This is true, for before the Incarnation, the divine Trinity, in fact, consisted of the *Father*, the *Word*, and the *Holy Spirit*, but when "the Word was made flesh" and became *a Son*, and the Son in the process of glorification through which he passed in this life became wholly divine, i. e., one with the Father, the terms expressive of the divine Trinity were presented to the world in such a manner as to meet this new phasis which the Word had assumed. The Son of God, as a Son, had no existence before he came into the world. He existed only in the contemplation of the divine mind; but he existed always, really and truly, as the *Word of God*, one of the three essentials of the Trinity. He did not receive the *name* of the *Son of God*, until he assumed humanity and was actually born. Before that time, all was prophecy. We hear of his coming—of his coming as a King. "Of the fruit of thy body will I sit upon thy throne." We hear of his coming as Jehovah our Righteousness—of his coming as the Mighty God, the Everlasting Father and the Prince of Peace, but inasmuch as he was to come in a human form, and to be born, he came *as a Son*, and was called *the Son of God*, Immanuel, God with us. When it is said, in the Sacred Scriptures, that the Son was the Creator of the world, the language means nothing more, than that the world was created by *the Word of God* who subsequently became *a Son* in the fulness of time.

NORMAL SCHOOLS.

[illegible] been made upon these schools, it is well for us to know something about them. The following is from an address by the Rev. Dr. Humphrey, late President of Amherst College.

"But while all admit that there is a great demand for more thoroughly qualified teachers in the public schools, some suppose that it can be fully met by the colleges and academies of the State. I have no disposition to undervalue these seminaries. They are the glory of the Commonwealth.

No one will dispute the ability of our colleges to give just such an education as every schoolmaster wants. They are furnished with the ablest instructers, and teach many things which are far in advance of what the public schools require. But the colleges have no teachers' department, and do not pretend to qualify their graduates and undergraduates for common schoolmasters. Some of them teach the winter schools, to be sure, and it seems to be taken for granted, that because they have studied Greek and Latin and Conic Sections, they must know all about the branches of Common School education. This is one of the best examples of *non sequitur* that I can think of. Because a young man can read Demosthenes and calculate eclipses, he must be eminently qualified to teach a primary school! It is no disparagement to some of the best classical scholars to say, that they are not fit for common schoolmasters. They are above the employment, but not equal to it. They can educate teachers a great deal better than they can teach the a-b-abs, and "When the sky falls we shall catch larks." Experience abundantly proves, that many who go from college halls to try their hand in district schoolhouses, are greatly surpassed by some who never saw a college in their lives; and if it were the main object of a collegiate education to furnish schoolmasters, every one must see how very inadequate would be the supply.

The academies can do more than the colleges in educating teachers, and they are entitled to a great deal of credit for what they have done; but something more is wanted. While I cannot agree with those, on the one hand, who speak disparagingly of our academies, as teachers' seminaries, I am equally unable, on the other, to coincide with those who think we need no other class of Teachers' Institutes. The truth, it seems to me, lies between these two extremes. Let the academies do what they can. There is room for their most strenuous endeavors, without interfering at all with the recent movement on the part of benevolent individuals and the State, in the same direction. If a sufficient number of Teachers' Seminaries could be established to educate all the schoolmasters and mistresses that are wanted, the case would be different. But when we remember that there are more than *three thousand* school districts in Massachusetts, requiring almost double the number of teachers, (including winter and summer schools,) it seems as if every one must see that the agency of the academies in helping to furnish them cannot be dispensed with. Let those of them which already have teachers' departments, make them still more thorough, and let others come into the same arrangement. Still, there will be ample room for another class of seminaries, conveniently located in different parts of the Commonwealth, exclusively devoted to the education of teachers, both male and female.

Our three State Normal Schools are just these seminaries. Their sole object is to raise the standard of popular education by furnishing the Public Schools with abler teachers than they now have, or can have, without some such provision. Leaving to our excellent academies the task of fituing young men for college and for the various departments of business, they propose to take as many promising youth of both sexes as they can accommodate, and qualify them thoroughly for teaching. This and this only, is what the Normal Schools propose; and it is too plain to need argument, that with good accomodations and able teachers, they can do more than the academies and high schools in this particular department. They must do more to entitle themselves to public confidence and patronage.

Are they, then, just such Teachers' Seminaries as we want? Let us visit them and see. The accommodations are ample, and all the arrangements highly convenient. The buildings are new and handsome. The grounds are inviting, and such ornaments as time alone can add, will make them still more so. The locations are healthy and far removed from dangerous allurements. The Principals are men who have distinguished themselves as able and successful teachers in the Common Schools, and their assistants are selected with special regard to the requisite qualifications. By the wise and liberal policy of the State, tuition is free. Every branch of Common School education is taught, and much more thoroughly taught, than, for the want of time, any of these branches can be in our best academies. Let those who doubt it go into one of these Normal Schools, and witness the drilling, and listen to the recitations for a single forenoon, and judge for themselves. No scholar escapes; no one can be superficial or hesitate without being made to feel it to the quick. The design is to make prompt and able teachers, by giving line upon line and precept upon precept; to make them so familiar with the whole range of studies, that when they come to take charge of the schools, they shall never be at a loss, never keep a class waiting while they turn over books to refresh their own memories. The object is, as far as practicable, to make every teacher as true and quick as steel, and this cannot be done but by severe drilling, by waking up the mind to its best efforts, and keeping it wide awake from morning to night. To be a first rate schoolmaster, a man must be able to attend to twenty things at once. To this end, he must be perfectly at home in all the studies, as I have before said, and I am satisfied there is no such place for getting armed and equipped at all points, as in a good Normal School. If any branch is superficially taught in these schools, it must be the fault of the Principal or his assistants; and if any incompetent or unfaithful instructer should ever be retained, it will be the fault of the Board of Education.

But something more is necessary to furnish the best class of teachers, than the thorough instruction of which I have spoken, and much more is actually done in the Normal Schools. The best methods of teaching and of the management and government of Common Schools, are made prominent topics of familiar lectures and conversation. And to make these instructions in the highest degree practical, each of our Normal Schools has what is called a Model Primary School attached to it, where, in turn, the Normal scholars have opportunity to try their skill in teaching and governing, under the general superintendence of the Principal. Besides all this, public sentiment demands that the Bible should be made a text book; and every Principal is expected to give moral lectures and religious instruction, weekly if not daily, in the schoolroom. While the Board, under whose control the State has placed this and the other Normal Schools, would not countenance any mere sectarian obtrusion on the part of the instructers, they would not, I am persuaded, continue any one in his place who should reject the Christian Scriptures, or omit to inculcate their divine precepts upon those who are to be the future teachers of our Common Schools. Mere neutrality in religion on the part of any Principal, were absolute neutrality possible, would not be tolerated, I am sure, by the present Board. And if I thought the day would ever come when the high and eternal sanctions of the Christian religion should no longer be held up in the Normal Schools, my fervent prayer would be that then "one stone might not be left upon another."

I have spoken thus far upon the direct agency [illegible] and Normal Schools must needs have in raising the standard of popular education, through the teachers whom they educate, but if they succeed, there will be an *indirect* influence, equally auspicious, if not more so. The public expect, and have a right to expect, that they will send out *model teachers;* not that all will be superior to those who have gone before them; but that some, that *many* will excel, in proportion to their superior advantages; and that their better and more thorough methods of instruction will be copied by other teachers. This is the order of nature in the progress of all human improvements. The few who are most highly endowed, or best instructed, are looked up to as models by the masses, in every community. The fortunate inventer of a labor-saving machine, or the discoverer of some new principle in physical science, is a public benefactor, even though he should not teach one in a thousand the use of the machine, or the application of the principle. The man who invents a new and improved model of a steam-engine, or builds a better water-wheel than any before in use, or brings out from his power-looms a handsomer and more substantial fabric than any other manufacturer, or makes a cheaper and better button, while he fills his own pockets

able expectations of an enlightened public, let it be abandoned.

The great difficulty hitherto has been to keep the pupils long enough in professional training. The Board have done what they could, by their recommendations and by-laws. The Secretary and the Principals have exhausted their persuasions, I will not say in vain, but without any thing like that degree of success which they have fairly earned. We are obliged to confess, that in this respect we have been disappointed. We did suppose that fine accommodations, free tuition and the best instruction, would be sufficient inducements, not only to fill up the schools, but to secure attendance for a reasonable length of time. In this I say we have been disappointed. Many have remained but a single term, but few have given themselves time for the whole course, and the Normal Schools have been held answerable for their deficiencies. This is unreasonable. Nobody ever pretended that the new system could work miracles; that coming in at one door and going out at the other, would make good teachers. The Normal Schools claim no supernatural advantages over other seminaries. Thorough training for any profession is a slow and arduous process. The Board of Education are extending the time as fast as public sentiment will sustain them; and they hope to be able, within a reasonable period, to make it a condition that those who enter shall remain long enough to reap all the substantial advantages which the system offers.

But, notwithstanding these disadvantages, those who have had the best opportunities for judging and comparing will bear us out in claiming, that many of the teachers from the Normal Seminaries have distinguished themselves already in the primary schools, and are giving still brighter promise from year to year of what may be expected hereafter. Where they can be had, the Normal trained teachers are generally preferred, and experience, with some conceptions no doubt, justifies the preference.

Let it not be said or surmised that this is a scheme to drive other worthy teachers from the schools. It is rather to aid them and add to their numbers. They cannot be spared. Not one district in ten could obtain a teacher from a Normal School, if ever so much disposed, and for a long time yet to come the great majority must be trained elsewhere. Let them be trained.—Let the most strenuous efforts be made by other seminaries to raise the standard of popular education, by furnishing better qualified schoolmasters and mistresses than have yet been raised up, and we will rejoice in the highest measure of their success. Let a competent number of well-educated teachers be provided, through whatever agency, and the Board will mingle their congratulations with all who labor in the same noble cause."

CHRISTIAN REGISTER.

BOSTON, MARCH 27, 1847.

HARVARD COLLEGE A SECTARIAN INSTITUTION.

The New York Recorder, after obligingly quoting from us a paragraph which we requested it to copy, adds:—

"We do not concede that this paragraph is made up of "facts" only. A conclusion is here argued with which the "facts" have nothing to do. If Unitarians, *as such*, had founded and endowed a University, their right to control it would follow as a legitimate conclusion; but such do not happen to be the "facts" in this case. Harvard University, founded and in part endowed by the Colony of Massachusetts, was more than a hundred and fifty years old before Massachusetts Unitarianism had its rise. The Colonial and afterwards the State government, confiding too much in the ministers of certain churches, had intrusted to them an important share in the oversight of this University of the Commonwealth; and when of a sudden these ministers and their churches hoisted the Unitarian standard, they nailed it to the staff on the walls of the seat of learning, of which they in this way had the control, and from that day to this that seat of learning has been the right arm of the novel sect. No matter since that time contributed nineteen twentieths of the funds held by the University; no matter if they furnish the best facilities for education which are to be found on earth; neither the funds nor the facilities, nor both combined, can remove or diminish the turpitude of the original usurpation. People will ask the question—How happens it that Unitarians, a sect in Massachusetts but a half a century old, have possession, and from their rise have had possession, of a University which is four times as old? The world will never believe that Harvard University was planted two hundred years ago, and grew and flourished a hundred and fifty years, for the very purpose of falling into the hands and facilitating the progress of a sect which should then spring up. Harvard had owners before Unitarianism was, and the world will demand a sight of the papers by virtue of which it passed honestly into the hands of its new holders. The world knows how Transylvania University and Dickinson's College became Methodistic—the papers are all on record; and the world must see a legitimate transfer of Harvard, or be indignant at the wrong by which it has been appropriated."

We are happy to meet the New York Recorder on the issue which is here presented. If the Unitarians, *as such*, are using Harvard College for sectarian purposes, then we must admit that they are doing wrong. But if the most scrupulous care is taken to keep it a truly Catholic institution, and to leave the students perfectly free in their religious opinions, the fact that the Corporation and Overseers of the University are Unitarians, has nothing to do with the merits of the case. Now we call on Orthodox members of the Board of Overseers and visiting committees, as well as Orthodox students and graduates of the College, to show a single instance in which any improper influence in this respect has there been exercised. We have never heard any such instance adduced.

Still there is an indirect influence arising from the fact that the institution is in the hands of Unitarians. This is true, though the influence of this sect is there as slight as it possibly can be made. But if the College were in the hands of Baptists or Orthodox Congregationalists, this indirect sectarian influence could not be less, and from the principles of those denominations, must be greater than it now is. Since, then, the College with this indirect sectarian influence, must be in somebody's hands, we see no reason why it may not as properly be in the hands of Unitarians as any other sect, provided that they have come honestly by the power which they possess. The fact that four fifths of the funds now possessed by the institution, have been contributed by Unitarians, is, certainly, a very important one taken in this connection. The fact, that the government of the College have always been so exceedingly scrupulous about interfering in any way with the denominational opinions of the students, is also important. Indeed these two considerations seem to us perfectly decisive against any change, provided that those who now have the control of the institution, have come honestly by the power which they possess.

This is the point raised by the Recorder.—We do not deny that Harvard College was founded by Calvinists, and though almost always it has been in the hands of the liberal party, there is no need of denying that for more than a century after its establishment, it was endowed, supported and controlled by Trinitarians. But in the gradual progress of opinion, the governors of the College, i. e. the leading men of the State, who by a regular legal process had come in to take the places of the fathers, were found to be less and less severe in their adherence to the old Calvinistic faith, till at length a large majority of them proved to be Unitarians. They were not chosen because of their religious opinions, but because they were the able men and the accomplished scholars of the State. There was, in all this, no Jesuitry, no underhanded effort, but the same men, whom the citizens of Massachusetts most honored and respected in other things, were appointed also to this high trust. In short, the ablest men of the State, that class which had always had the oversight and control of Harvard College, were no longer Orthodox, and, therefore, the institution ceased to be in Orthodox hands. "The papers by virtue of which it passed honestly into the hands of its new holders," are all on file, and, we have no doubt that the Editor of the New York Recorder may have access to them if he will only apply to the proper authorities.

This is the simple history of the case. When the Unitarians succeeded to the government of the College, they found it poor in pecuniary resources, in its library, its philosophical apparatus and its means of instruction; and by their efforts, through their wise and energetic measures and the generous contributions which have been made to its funds by Unitarians, in spite of violent opposition on the part of leading Orthodox men they have carried it forward to its present honorable and prosperous condition. If they attempt to subvert it to sectarian purposes, if they have not the wisdom, learning and intelligence which fit them for their place, if they have not the moral and religious weight of character which alone can secure the permanent well being of a literary institution, or if others in the community are more Catholic in their faith and possess these other high qualities in a higher degree than they, we hope that a change may take place and that those best qualified, may have the control of the College. But we do trust that the noblest institution of learning on this western continent, may never be tossed about between sects in their party conflicts or in any way be made the creature of a sectarian policy.

ORDAINING COUNCILS.

We were unusually gratified week before the last with the proceedings at the ordination in Salem. The more we see and think of it, the more certain we feel that this is the fitting way of introducing the permanent relation between a minister and his people. Say what we may about it, it does give to the relation a degree of interest and solemnity which it otherwise would not have. It touches the hearts of a people and is a great and affecting event in the life of a pastor.

The right of an ordaining Council to inquire into the character and opinions of the candidate is sometimes questioned, and is by some regarded as inconsistent with the right of private judgment. But the whole subject is a very simple one. Every man has a right to go forth and preach on his own responsibility, wherever he can find hearers. But when he proposes to become the pastor of a particular people they have rights as well as he. If he have a right to his own opinions, they have a right to know what his opinions are. If they are satisfied and choose to ordain him themselves without consulting others, they have a perfect right to do so. But among our Churches, it has been customary for a society, when about to settle a minister, to invite representation from other Churches in the form of an ordaining council, to look into the qualifications of the candidate, and, if satisfied, to proceed to ordain him. These Councils have not a particle of authority beyond what is delegated to them by the society that calls them together. But as the society has a right to know the opinions and other qualifications of the candidate, it has unquestionably the right to ask the ordaining council to inquire into these matters; and the Council being called for this purpose, fail in their duty, if they proceed to ordain a man of whom in these respects they are ignorant.

Among Orthodox Congregationalists these inquiries are carried to excess, so as greatly to restrain liberty of thought, while with us there has been too great laxity, and our councils have sometimes carelessly ordained men whose lives were inconsistent with the principles of Christian morality, and their Theological opinions at variance with Christianity itself. We believe that there is now a disposition to choose the safe, middle course, allowing all the freedom of thought which is consistent with the recognition of Christianity as an authoritative revelation. At the same time, our councils recognise the right of each society to choose and ordain whomever they will; only they will refuse to be made the agents in ordaining a man of whom they have no knowledge.

THE PERKINS INSTITUTION FOR THE BLIND.

A labored attempt is made in the last number of the Christian Observatory, to prove that this is a sectarian institution. All the proof, however, is drawn from the case of Laura Bridgman, a case which stands entirely by itself, apart from the general instructions of the institution. Laura Bridgman was placed by her parents under Dr. Howe's particular care. He explained to them what would be his course of religious training, and they left the whole responsibility of the matter with him. Of course, no one else has a right to interfere.

As to the blind, the children of Orthodox parents are sent to Orthodox Churches and Orthodox Sunday Schools. No sectarian books, except a few which are Orthodox, are read in the institution, and Orthodox teachers are employed to assist Dr. Howe.

We shall expect soon to see the charge of sectarianism brought against the Massachusetts General Hospital; for, if we mistake not, a majority of the trustees and attendant physicians there, are Unitarians. It mortifies and grieves us to read these narrow, captious, canting charges, which are so entirely without foundation. If the course, which these writers insist upon, should be carried out, it must embitter all the relations of life, paralyse every philanthropical effort, and blast the usefulness of all our benevolent institutions. But we know that the great body of the Orthodox do not sympathise with, and will not lend themselves to such a course, however much they may regret the ascendency here of the Unitarian, or rather the deficiency of Orthodox influence, in matters of general benevolence.

*** How often do we impose upon ourselves, and plead the good of others as an excuse for actions which we do solely to gratify our own wishes.

THE REV. DR. DEWEY.

A Washington correspondent of the Boston Chronotype says:

"Last Sabbath evening I heard Dr. Dewey, who is preaching here for the Unitarian Church. His discourse was an answer to the question—*What is Christianity?* In the course of his sermon he took occasion to say, that in the teachings of Christ, we find nothing of *abolitionism or teetotalism!*

"We are more pained than surprised to hear this said of Dr. Dewey, though his course for a few years past should have taught us to be neither. It is not easy, however, to rid ourselves of predilections formed at an age when we easily learn to reverence men who are, or seem to be great. On Dr. Dewey, it was said, would fall the mantle of Channing. But how great the difference. One was denounced as infamous for being an Abolitionist, when to be so was indeed to take up the Cross of his Master. The other, at this late day, when Slavery is acknowledged the world over to be a sin and a wrong, alike against God and man, hastens at the South to defend it as not inconsistent with the teachings of the founder of Christianity! That Dr. Dewey has in one sense stepped into the position of Dr. Channing, and become a pillar of the Unitarian Church, we are sorry to believe. Such is his position, and that Church can in no wise free itself from the responsibility of his sentiments so long as they look up to him as an acknowledged leader. Better for it that it had not a single man of reputation for his scholarship or eloquence within its pale, than that it should have one who preaches a doctrine which the world has learned is as abhorrent to common sense and common humanity, as it is to Christianity. We know there are good and true men and women in Dr. Dewey's society in this city. How can they reconcile it to their consciences to acknowledge as a minister of the merciful religion of Jesus, a man who thus prostitutes his office to the building up of wrong in the name of that religion? Have they no duty to perform in such a case? We do not mean as Abolitionists, but as men, and even as Unitarians!

We copy the above paragraph from the Anti Slavery Standard, and have seen words to the same effect in several other papers. Cannot our friends, the leading abolitionists, after having suffered so much from the misrepresentations of those opposed to them, learn not to receive on slight evidence, serious charges against their fellow men? We took no notice of the paragraph in the Chronotype, because we doubted its truth. Happening a few days since, to fall in with one whom the Liberator, two weeks since, characterised as "a high-minded man and no demagogue," and knowing that he was one of Dr. Dewey's hearers, we asked him about this sermon. He replied, that nothing could be more unjust than the impression given by the reports. Dr. Dewey, in discoursing upon Christianity, spoke of it as dealing with great central principles, and not branching out into particulars. "We have in it, for instance," he said, "no abolitionism or teetotalism, or any other *ism*, but the great principles which govern and carry forward every great moral movement."

The gentleman, to whom we refer, who is a strong anti-slavery man, said moreover that Dr. Dewey's preaching this winter, in respect to our great national sins, had been distinguished by a boldness, at times, quite startling, and people wondered how he could say such things without giving more offence.

Will the Anti-Slavery Standard, the Liberator and the Christian World be so good as to give this explanation?

☞ The Boston *Christian Register* credits our article entitled, "A Religious Paper—what should it be?" to the *Gospel Standard*. We claim not that our paper should be the *Standard* nor must people's opinions. Was the Editor simply mistaken in our *name*?

The article that we took from the Gospel Banner was an excellent one, and how we came to credit it as we did is more than we can tell. We hope that our brother will pardon us, and let us have another article as good, that we may put the right name to it.

PROSPERITY.

The more we see of men, the more do we feel certain that very few are to be trusted with unbroken prosperity. Some, who once seemed good, are puffed up with vanity. Some are overbearing and haughty. Some become indolent; some careless and insensible, and in all there is danger of intense selfishness. But as no condition of life is exempt from trials, we often, among those who are thought to be most prosperous, find rich and pure and self-denying affections manifesting themselves in actions the most generous and lovely. And sometimes we see young persons, who have hardly known the shadow of a disappointment, engaging with singular thoughtfulness and delicacy in all the little offices of kindness towards those less prosperous than themselves. And when thus employed, do they not come nearer than any others to our ideas of Ministering Angels—those radiant spirits, who, always happy in themselves, yet gladly come down to lend their sympathy and aid to the unfortunate and the forsaken?

SENTIMENT.

Why is it that green, which in the healthy life of nature, is an emblem of freshness and beauty, should, as in the mantling pool, suggest images sickening and disgusting? Is not the same true in respect to sentiment? What more cheering and beautiful than this, when it gushes out through the activity of daily life, in kind deeds, and yet how loathsome does it become when nursed in dainty dreams and idle thoughts! What a perversion of heaven's best gift, what treason against the design of Providence, to turn into a source of ease and self-indulgence that which was given to draw us out and enlist us in the cause of the suffering!

CRISES.—TO THE YOUNG.

There arises now and then an important crisis in life—the birth of the first child, the first marriage or the first death in a family, with the new emotions and responsibilities which come with them. But these are not what we mean. The change from childhood to manhood, when we first begin to feel that time is really fleeting, that we are no longer passive in the hands of others, but have duties of our own, is a most important crisis, and the manner in which we pass through it must leave its mark upon us ever after. The first great disappointment, throwing us in upon ourselves, and revealing to us the fact that in what is dearest we cannot find in man the sympathy and support we need, is an important crisis. Happy, if we permit it to lead our thoughts to Christ, to the infinite source of consolation and strength. Then there is a time, when we begin to discover that the world is not what we had hoped that it might be. It is bright, but its brightness does not shine in upon our souls; it is beautiful, but its beauty does not satisfy us. Let us not, then, pour out our emotions upon the winds, or hope to find, in man or outward nature, that which above all things we crave. Rather let our prayer be, "Lift thou up the light of thy conteunance upon us." Let every crisis, every deep experience of life, bring us nearer to Him who is the fountain of all life. "Nearer to thee, my God, nearer to thee." This companionship with heaven will enrich our souls with a perpetual greenness, without it a mournful blight must fall upon us.

*** The weight of a minister's influence lies more in his character, or rather in that intimate sense which men have of his worth, than in his words. Whatever, therefore, he may do, to detract from his reputation as a good man, is so much taken from his moral power, and as, with those who stand highest in this respect, there is but a step between perfect confidence and entire distrust, a slight misdeed will sometimes destroy the whole moral influence of their teachings.

*** If you find that for a particular act you are disposed to make a great many explanations and excuses, you may be almost certain that there was something wrong in that act; and if, before it is done, you find, with a strong desire to do it, a strong inclination to explain about it, as if to free yourself from blame, be sure not to do it. It will cause you more pain than it can ever do good.

*** If of two different courses before you, the one is certainly right, but with respect to the other there are doubts, never hesitate for a moment which to choose, especially if your inclination leads you towards the doubtful course.

Absolute right and absolute truth can belong only to an absolute being. We live in the midst of relations, exposed to opposing influences, and disciplined in our minds and characters through the very imperfections of the instruments with which we are obliged to work.

For the Register.

THE RABBINICAL WRITINGS.

NO. II.

The Rabbinical writings are held in the highest estimation by the Jews, and are supposed to be of even greater authority than the Scriptures themselves. Containing the only recognized principles of scriptural interpretation among them, they are employed with authority to settle every doubt, and to decide every controversy.—A slight sketch of these writings may not be uninteresting to the general reader. The Talmud is the book of greatest authority, consisting in its widest signification of three parts, the Mishna, the Jerusalem Talmud, and the Babalonian Talmud. The Mishna is a collection of traditions relating to the interpretation of the Scriptures, which, according to the Jews, had been orally taught from age to age, by the Rabbins in their schools, and which were finally committed to writing and collected into a volume in the latter part of the second century, by Rabbi Judah, president of the Sanhedrim. These traditions or interpretations are believed to have been delivered orally by God to Moses, during the forty days he was on Mount Sinai. The object of this communication to Moses was, to render the written law, which he received at the same time, free from every ambiguity, and perfectly intelligible to all coming time. All doubts and difficulties in relation to it were thus anticipated by God himself, and every explanation offered during those forty days in which Moses was suffered to hold free and intimate communion with him, chiefly in relation to this very subject.

Moses brought both laws with him from the Mount, one written on tables of stone, the other as indellibly impressed by the finger of God on his own mind. The written law was delivered to the people; but the oral law he delivered first to Aaron and his two sons, and afterwards to the seventy Elders composing the Sanhedrim, by whom it was taught to the people, as it ever afterwards continued to be. A little before his death, Moses repeated, in the most formal manner, this oral law to the Elders by whom it was to be taught, and to Joshua, his successor, that they might neither forget nor misapply it, when he should be no longer near to prompt their memories. From the Elders it was transmitted to their successors, the members of the great Sanhedrim, and through them to the later Rabbins, the name of each one in the succession being given, until it reached Rabbi Judah, by whom it was committed to writing in the second century, as we have stated above. He was led to do this from the fear lest, after the destruction of the temple and the dispersion of the doctors of the law, these traditions might be forgotten and lost, and his work met with the general approbation of his countrymen.

But the Mishna, though professing to interpret and render plain the Jewish law, was itself difficult to be understood, and required an interpreter. Accordingly, about the year 230, or in less than a half century after its publication, the Rabbis of Tiberias prepared comments upon the text of the Mishna, to elucidate its meaning, and thus render it more serviceable to the Jews.—These comments are called the Jerusalem Talmud. In the early part of the sixth century, either from change of language or some other cause, they had become so obscure, that the Rabbis of Babalonia were induced to write additional comments on the Mishna, which received the name of the Babalonian Talmud, and which, from the superior clearness of its style or arrangement, has maintained its place among the Jews as the book of chief authority down to the present day.

These three, the Mishna and its two commentaries, constitute what is called the Talmud, which, amidst heaps of rubbish without value, unless it be to exhibit folly run mad, contains much that is valuable in illustrating the language and allusions in the New Testament. It will be seen that these writings are all of a later date than the Christian Era, but they undoubtedly contain the substance of what had been taught by the great Jewish doctors, for some centuries previous to that event. The traditions of the Talmud had, without doubt, grown up gradually, commencing perhaps before the captivity, or at least soon after it. Each Rabbi had added something of his own to what he received from his master, until the accumulated mass became too great for the memory, and it was reduced to writing. With the foolish or trivial questions discussed in the Talmud, the idle stories related, and the mystical, cabalistic interpretation of Scripture found there, we have little to do, except so far as they serve to illustrate the peculiar characteristics of the Jewish mind, and to throw light upon the state of religion among the countrymen of our Savior and his disciples.

But there are other parts of these books which are of great importance. It was from the teachings of the Rabbins that the popular ideas respecting the Messiah were derived. They gave to these ideas the definite shape which they had assumed, at the time the Savior appeared, and clothed them with a peculiar language. This language was adopted by Christ and his disciples, and is now incorporated into the religious literature of every Christian nation. All the terms in the New Testament relating to the Messiah and the Messianic kingdom are borrowed from the Rabbins. In forming a language to express the ideas relating to the new spiritual kingdom which he wished to establish and make known, Christ did not coin new terms, but gave a new meaning to those already in use. As in the study of language, a knowledge of roots throws light upon whole classes of derivatives and compounds; so does the original meaning which the Rabbins attribute to such phrases as "Messiah," "kingdom of heaven," "bread from heaven," "regeneration," "the restoration of all things," "new Jerusalem," and a host of others, throw light on the new ideas and significance which Christ gave to them.

An abridgement of the Talmud, made by Maimonides, a learned Jew, contains the substance of all that is important in the original, omitting the senseless trash in which the book is said to abound. The Sohar is a book of nearly the same character as the Talmud, but of much later date, and is consequently less valuable to the Christian student. It is not now, I believe, thought to be older than the thirteenth century.

Such are the books which, if we except the Bible, contain nearly all that remains to us of the literature of this strange and wonderful people. Curiosity alone might lead the scholar to examine them, but the Christian, when he knows that they contain the Christology of the New Testament, has a higher interest in such a work. As he studies, light will break in upon many obscure passages, and new truths and a higher criticism will dawn upon his mind. The knowledge thus acquired will excite and expand his thoughts, and enable him to view many important subjects connected with theology, from a new point of view.

N. H. M.

For the Register.

"How blessings brighten as they take their flight."

It is a trite remark that we know not the value of any privileges till we are deprived of them. There is much truth in the remark; but it is true, also, that we *know* the value of blessings better than we *appreciate* them. We clearly enough perceive the great good their proper use would confer, but are remiss in our efforts to attain it.

When, however, we perceive that our blessings are about to depart,—when the golden opportunities of self-improvement and of doing good begin to "take their flight," then it is, that they shine the brighter, and seem endowed with new power to improve and make happy. We often see one, who has neglected the opportunities of his early years, suddenly arouse himself to new effort. He seizes eagerly the means of instruction which he once rejected. His eyes are open for observation, and his ears attentive to words of wisdom. He laments his past inaction, and does what he can to redeem the time which he has lost. This is well. It is never too late to amend. It is better to do what we can, though it be but little, than to despair and do nothing.

Some persons, however, perceiving that they shall not be able to become distinguished in the eyes of the world, fold their hands and sit still. "It is too late," they say, "for us to attempt any thing. Whatever we may do, others will get all the glory." Those who are influenced by such a consideration are sadly in error. Though too gross to need exposing, yet it is the error of many. There can be no proper feeling of responsibleness to God or man in the breasts of those who thus think and speak. It is the plea of selfish indolence.

It is the especial duty of the young to be on their guard against this love of vain glory. Let them never say, "It is not for us to do this or that"—it can be true only as to the *time* of doing. If they have not yet taken the *first* steps, they have indeed much to do. But they can do something, and in the end be something. They can begin at their own point of progress, and if they work well they will be sure to make further progress. In this there will be a self-satisfaction that outweighs all worldly applause. "There is," says Carlyle, "a perennial nobleness in work, and even sacredness. Were a man ever so benighted, ever so forgetful of his high calling, there is always hope in *him*, who actually and earnestly works:—in idleness alone is there perpetual despair. The blessed glow of labor in him, is it not a purifying fire wherein all poison is burnt up; and of sour smoke itself there is made a bright and blessed flame!"

N. H.

NEW YORK CORRESPONDENCE.

ORTHODOXY IN NEW YORK.

Dear Sir,—I remarked in my last, that considering the immense advantages of the Orthodox pulpit in this city for moulding the popular tastes and sentiments, its apparently slight hold and small influence was surprising and the theme of frequent remark. It may be proper for me to observe that my own connections and affinities for twenty years have been with the Presbyterians. Circumstances have brought me into intimate relations with Churches, ministers, ecclesiastical and benevolent societies of that communion and my opportunites for estimating the working of the system, and measuring the influence of its leading men and measures have been therefore very considerable. At the same time I am not aware of any unfair bias towards that portion of the Church. Experience and observation with some reflection have, it is true, impaired my confidence in some of their theological views and made me averse to some of their practices, but I hold myself innocent of unfriendly and prejudiced feeling and think myself capable of taking a fair and just view of their influence with the public.

I say then, considering their advantages, the Orthodox ministry and Churches have a wonderfully slight hold on the public mind, its opinions, tastes and manners. Until within a few years they had almost entire possession of the pulpits, Churches, schools, colleges, civil offices, wealth, learning, the liberal professions, all the patronage of the various benevolent associations, which is of itself a vast account, some of these societies paying to salaried servants not less than 50 or 60,000 dollars annually. The temporal condition, the standing in society, the profitable employment of many thousands of persons, has been in fact dependent upon the kind of favor which attend a connection with the Orthodox interest and a devotion to the Orthodox ministry. In large circles a man without Orthodox endorsement might find himself an alien and a stranger. A Unitarian or a Universalist, or a man of any other interdicted creed would find himself a marked man, an object of suspicion and aversion, not only in the Church and on Sundays, but in the walks of ordinary business in every day life. This is no exaggerated picture. It describes simply what I have seen and known hundreds of times. The prospects of such a man, however amiable and exemplary his character, were far more likely to be embarrassed and blasted, than if he had been the merest worldling, indifferent to all religious systems. His presence was infectious. Orthodox young men were warned against his company, and Orthodox mothers drew their daughters closer to their bosoms lest they should yoke with the unbeliever. The dread of a false creed was infinitely stronger than the dread of a bad life.

And yet with all their advantages of position, patronage and prejudice the Orthodox influence is on the wane and has been for years. Formerly, as in the days of Dr. John Mason, the Orthodox ministry led off boldly in any direction that pleased them, knowing their flocks would follow and sustain them. Now, in very many cases, the flocks lead and the shepherds timidly and respectfully follow after. Formerly, if there was a restless, rebellious parishioner, who would not be satisfied with the minister, the only remedy was for the uncomfortable party to remove to some other Church, or patiently wait till death removed his minister. Now the restless parishioner keeps his own place and removes the minister. Formerly the pastor was consulted in reference to every movement in his parish. Now it is quite common for independent organizations to spring up in Churches without the knowledge sometimes and sometimes in direct opposition to the minister's wishes, and instances are not wanting in which these societies have unsettled the old minister and controlled the settlement of the new one. Formerly the authority of the Presbytery carried something awful with it; now it is simply contemptible. In former days if there was doubt or disinclination with the Presbytery about ordaining or settling a minister over a Church within their jurisdiction, it was fatal to his influence. Now it often happens that Presbyterial opposition makes a man the idol of the people and brightens all his prospects.

I will not here multiply the indications of a waning Orthodox influence, as I shall have occasion again to refer to this subject. At present I proceed to mention some of the reasons of the decline of Orthodoxy.

One of these is that it has weaned its hearers by its repulsive and untrue representations of the divine character. The God exhibited in the pulpits of Orthodoxy has not been the Heavenly Father, the Infinite Friend whom the soul of man seeks in its hours of serious thoughts, in its repentings for sin, and its longing for a better portion. When, with throbbing heart we have turned to the sanctuary, saying with the prodigal, "we will arise and go to our Father," and when we have entered where his name was recorded, we found no Father there, waiting and even coming forth with open arms to receive us. Orthodoxy, like the elder brother in the gospel, has hardened his heart against us; and told us that God was not what we had supposed him to be, a pitying friend, but an unyielding enemy. It proclaimed him a lonely and inaccessible mystery—a stern, lofty, unfeeling intellect—a mind without a heart—a ruler without sympathies—a remote splendor, absorbed in the contemplation of his own glory. Orthodoxy told us that the Author of our being and the Arbiter of our destinies was infinitely selfish, governed not by sympathy and love to his creatures, but by the single desire of his own glory, which desire could be as fully gratified in the damnation as in the salvation of sinners, by the wail of the lost as by the hallelujah of the saved. What wonder is it that multitudes have fallen away from such teaching, and lost their reverence for such comforters. The human soul in its hours of deep sorrow and earnest longing, knows there is a God somewhere suited to the craving of his heart, and if he find Him not in the Orthodox Church, what wonder if he be found seeking Him elsewhere, even among reputed heretics.

I say it with painful memories, that for many long years my soul lived in the darkness and chills of that disastrous eclipse of the glorious spiritual sun which this system has caused. The half of three score years had passed away before I saw the mild and melting light of Christianity as I now see it. And I confess when I first saw how much I had lost in the mental and spiritual servitude of my early life, I could not readily suppress a feeling of resentment against a system which robs the soul of man of its most precious birth-right, and darkens a universe of joy and beauty. Others, not a few, feel as I felt, and are seeking relief out of the Orthodox communion.

The Orthodox interest also is suffering through its multiplied and questionable organizations, created, as many think, rather to afford support to parties concerned than to meet the exigencies of benevolence. The late call of the New York Legislature upon the officers of the Am. Tract Society for information respecting their operations and expenditures, originated in this feeling of doubt in the public mind. The answer of the officers admit an expenditure of nearly 50,000 dollars, in salaries, to persons in their employ. The number of Societies is very large; the salaries to their principal officers liberal; and when it is considered that the funds are gathered in large proportion from the humble poor, including even the wedding ring of the bride, and the gifts of dying parents, it is not strange that a jealous scrutiny watches their operations. I am persuaded that there is a strong and growing feeling on this subject, and scarcely any class of men is so odious as the salaried agents of these concerns. I speak only of the fact.

The reaction consequent upon the high pressure system of revivals, so much in vogue here a few years since, is operating extensively and powerfully against the orthodox interest. Many of the individuals swept into the churches in those tempests of feeling, are found to be bad men, and very troublesome members, destroying instead of building up. Others, convinced of the trick and management by which those excitements were produced, have gone off in disgust; and some, I fear, have come to the conclusion, that all religion is a fable and a false pretence. A friend was speaking to me the other day, of five young men of our acquaintance, who ten years ago were zealous co-laborers in the cause of revivals. One of these is now a bigoted Roman Catholic, another a common drunkard, and the remaining three are open unbelievers in the Bible. The gross manner in which sacred subjects, and the name of God himself, were treated by the leaders of these fanatical movements, made a deep impression on many minds. The disgust and contempt excited by jugglers of these revivals, when discovered, was intense, and in many instances the effect upon sensitive minds was disastrous, leading them to abandon all respect for religious men and things. My belief is, however, that many wavered from their faith in a system which could beget such monstrosities, have sought a better way and found it.

Truly, yours,

CRITO.

For the Register.

REV. F. D. HUNTINGTON.

It is well known that an invitation was extended to this gentleman some time since, by the Church of the Messiah in New York, to leave his present field of labor, and form a connection with that Society. This invitation, after much consideration, Mr. Huntington deemed it his duty to decline. Quite recently, the desire of the Society in New York, to obtain his services, has been again expressed, though not in a public form, yet in a manner to bring the subject again before the minister and people. It was understood that many of the clergy and laity, out of that Society, looking at the importance of the position occupied by the Society in New York, had expressed the wish that Mr. H. would accept this call. Since, however, his settlement with his present people, they have become warmly attached to him, as a man and a minister—under his charge, his Society has increased in numbers and strength, and they are of course exceedingly unwilling to part with him. They accordingly addressed him a letter, signed by all the members, expressing their attachment, and their earnest and unanimous desire, that, if consistent with his convictions of duty, he would still remain among them. To the communication, an affectionate reply from Mr. H. was read to his congregation on the morning of the Sabbath before the last, stating that after much consideration given to the subject, he had seen no reasons sufficiently strong to induce him to dissolve the present relations between them, and expressing his purpose and desire to remain with them in the ministry. We are assured that the communication was received with great and manifest satisfaction by the Society, and we suppose puts an end to the prospect of his removing to New York.

Mr. Huntington is one of the most earnest and effective preachers we have in our city,—his public ministrations are constantly attended morning and *afternoon*, by a large congregation, who are daily becoming more and more interested in them and him. His Church is located in a part of our city rapidly increasing, and where the services of such a man, are exceedingly valuable in many points of view besides those connected with his own immediate Society, rendering it a matter of public interest to retain him in his present position.

The spectacle of a minister remaining with his people, in the discharge of his sacred office, for half a century, which has been lately exhibited, in a neighboring town, is one rarely seen now-a-days;—and this not altogether because the health and the life of the minister fail, before fifty years of preaching have gone over him. In modern times, it has become quite the fashion to dissolve a relation, which in ancient ones, partook of much of the affection and permanency of the family tie. Whether this be well or not may well admit of some doubt, but we cannot help expressing the wish, that a little more of that ancient permanency, which rendered so appropriate the old and familiar expression, "his settlement," when applied to a clergyman, might still characterise the relation of minister and people in modern times.

Entertaining no doubt, that the wants of the Church of the Messiah, can be abundantly supplied, we cannot but express our satisfaction, that we are to retain Mr. Huntington among us, and congratulate his Society, upon this reassurance that the minister is fairly "settled" among them.

For the Register.

INSPIRATION OF THE SCRIPTURES.

MR. EDITOR,—As a personal friend of Rev. Dr. Jenks, I shall be glad of your permission to correct a misstatement, unintentionally made, as I doubt not, in your paper of March. This correction, however, is not offered at his suggestion or desire; but merely as a tribute to truth.

One of your correspondents, wishing to show that some Orthodox divines of high reputation have denied the plenary inspiration of the Scriptures, quotes largely from Carpenter's "Guide to the Study of the Bible," as a work *fully endorsed* by Dr. Jenks, who republished it in the "Supplement to the Comprehensive Commentary." But it so happens, that, at the end of that section of Carpenter's book, Dr. Jenks has conspicuously inserted in the body of the page the following explicit disclaimer:—

"NOTE. For Mr. Carpenter's views on the Inspiration of the Scriptures, *the Editor* is not responsible. His own views are given in the reference above. See vol. I. p. 6 especially."

The reference here alluded to, is one which Dr. Jenks had made in his introduction to the chapter of Carpenter in question. But as this note was, through oversight, not inserted in the first edition, your correspondent, as candor requires me to believe, may have made his citations from that edition; and in that case, he must be exempted from the blame of intentional misrepresentation.

The passage in the General Preface to the First Volume of the Commentary is very distinct on *plenary*, (which is not, as many appear to think, the *verbal*,) inspiration of the Scriptures. The passage is as follows:

"By *the Divine inspiration of the Scriptures*, the author means, such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things which could not have been otherwise known; and such an effectual superintendency, as to those particulars, concerning which they might otherwise obtain information; as sufficed absolutely to preserve them from any degree of error, in all things, which could in the least affect any of the doctrines or precepts contained in their writings, or mislead any person, who considered them as a divine and infallible standard of truth and duty. Every sentence, in this view, must be considered as 'the sure testimony of God,' in that sense in which it is proposed as truth."

I make this statement, not with any view to a

discussion, but simply to correct an error which must be very painful to a gentleman so universally esteemed as Dr. Jenks, and who is "not conscious of ever doubting the Divine Inspiration" of the Word of God.

We insert with pleasure the above article from an Orthodox source. To the doctrine of plenary inspiration, as here stated, we see no very weighty objections. It is not inconsistent with considerable variations in the accounts of unimportant facts by different writers. The fact, however, still remains, that views of inspiration, such as our correspondent noticed, are given by Orthodox writers and published widely in Orthodox works. Of course the violent attack on Dr. Gannett comes from them with a bad grace.

☞ The following article, designed for insertion in our last paper, was laid over by the crowded state of our columns.

For the Register.

Mr. Editor:—There is an old saying, that charity multiplies itself. We have faith in it, in the main; and hope we shall not be disappointed in a practical demonstration of the truth of the maxim at the present juncture.

The sympathy now strongly roused amongst our citizens in behalf of the starving millions of the Old World will not, we trust, as in justice it ought not, exhaust itself in that direction, but be ready to extend an efficient helping hand to the destitution fearfully prevalent among great numbers of like sufferers dwelling in our midst. The amount of this, were it to be depicted from authentic data in our possession, would be so startling that many would turn incredulously from the statement and pronounce it a sheer fiction, or a gross exaggeration. But let any official visiter to the poor, let our Ministers at large be appealed to, and they will tell you that every day's observation presents new scenes and varieties in the wretchedness of want concentrated in our city, such as if witnessed by the most skeptical would disdain unbelief and melt the sternest heart to pity.

And need it be thought strange, when, aside from our native poor and the indigent masses from other sources which have been accumulating in Boston the few years past, Ireland herself has been pouring amongst us by every fresh arrival a portion of her famishing outcasts, comprising some of the most painful forms of destitution to be found upon her own soil! Not a ship from Liverpool enters our docks that comes not freighted, in part, by such miserable objects. Not an arrival will take place the coming season either thence or from an Irish port, which will not swell the list of pauper emigrants to be discharged upon our wharves and piers—the most of them incompetent to work—ignorant, if physically capable, where to seach for employment—doomed of course to crowd yet more our populous almshouses, or live a drag and dead-weight upon our charities. The very monies and other contributions now raised by the spontaneous generosity of our citizens to be sent out to the relief of the sufferers by famine in that unhappy land—not to speak of the many thousand pounds collected from among the Irish themselves in this city and neighborhood and remitted in numerous small drafts to their friends "at home" by the steamer of the 1st. inst.—these all will but furnish facilities for fresh shoals of emigrants to be rolled in upon us in deepened tides proportioned to the amount and measure of our benefactions.

It is a fact which should be loudly published, one by no means sufficiently known and appreciated, that already our almoners to the poor are unable to meet a tythe of the cases of urgent distress crying in our midst and which plead with them for relief. Any one may verify this statement by personal application to the office of the Ministers at Large in School street. Now, Mr. Editor, while we wish not that a stinted charity should measure our sympathy for the dreadful privations of the famishing myriads in distant lands, we ask that due attention be turned to the condition of sufferers nearer home. We ask, also, that a proper forethought be exercised in respect to other and forthcoming demands on our bounty by the pressure of the poverty still growing and already alarmingly aggregated at our very door. We put it to serious consideration whether a wise forecast should not dictate an appropriation of a part of the funds now being gathered in this city for the starving poor of Ireland in the far off land of their nativity, to aid in meliorating more effectually the present palpable distresses of Ireland's pauper emigrants that may be numbered by thousands in our streets, and constituting, with others of their countrymen, at this hour, a full fourth part of the inhabitants of Boston. Certainly, common prudence as we view it, should teach us to lay by in store for exigences most surely to arise when the bounty of our citizens transmitted abroad shall produce in speedy entail the apparition of new crowds of exiles thrown amongst us,—the most beggared of all God's suffering children,—coming in their gaunt wretchedness, to be taken up and fed, clothed and sheltered by the charities of our fellow citizens.

Let these things be weighed by the reflecting. Let them operate by no means to the shutting up of all care and solicitude for the destitute in other climes, but the making a due and more adequate provision for the misery pining around us and the cry of hunger lifted in our streets. Let the one thing be done and the other be not left undone. Let our charity be even-handed; let it look both ways. And while we sympathise with the wretched afar, let us remember the needy at home. Let us withhold not the means for alleviating their necessities from the hands of the visiters to the poor. Let the Poor's Purse of the Ministry at large, now exhausted by the unexampled demands made upon its charities, be promptly and liberally replenished. We shall then escape the suspicion of exercising a partial and questionable generosity from uncalculating impulse or regard to mere popular compliances. We shall show at least that in providing for the necessities of sufferers we have not seen, we remember that others are to be cared for here under our eyes, and claiming a proportionate share of our sympathies,—multitudes crowding to suffocation the wretched quarters of indigence,—the courts and byways, the cellars, chambers and attics grudgingly resigned to them by our present overburdened city population.

A. B.

For the Register.

WHAT IS PRAYER?

[A continuation of piece, inserted March 6th, 1847.]

It is that which brings peace to the heart, prompts it to higher action, and shows it the image of the Father, in a spiritual vision. Prayer is spiritual food, pouring its healing balm upon the contrite heart: comforting the afflicted, and spreading transcendent beauty upon the life of man. It removes him from all worldly cares, assuages his passions, encourages him to pursue "the straight and narrow path" and points to another world. May we all pray when morn with resplendent beauty surprises unconscious man, and when eve brings the unison of families, and the meeting of friends. At these seasons, let us pray, when God's bounties are most clearly presented, when his love is surely shown, and when his blessings descend like manna, to cheer, comfort, and sustain.

B.

*** The service of plate presented to Dr. Pierce can be seen at Richard Willard's, School Street, opposite City Hall.

Brattle Street Church. At a meeting on Monday P. M., the proprietors of this Church voted unanimously not to change its location.

[Atlas.

NEW PUBLICATIONS.

The Christian Liturgy and Book of Common Prayer.

The mechanical part of this book is beautifully done—chaste, simple, distinct. The purpose of the work is one with which we heartily sympathise; for it aims to present a broader platform for the union of Christians than is now recognised by the sects. We have not been able to examine it with the minute case, which is necessary in order to judge fully of its merits, but it seems to us truly catholic in spirit. It recognises the doctrine of the Trinity, but in its least offensive form, and does not make a belief in it essential to salvation. The prayers are substantially those of the English Church, which are, in our judgment, far superior in their devotional character to any other forms of prayer. The selection from the Psalms is judicious, and the collection of hymns at the end of the volume excellent. On the whole, therefore, the book is one which we value very highly as a manual of devotion, and we are particularly gratified to find among us the feeling that such a book is wanted

The Teachers' Institute, or Familiar Hints to Young Teachers; by William B. Fowle.

A book full of important and practical suggestions for teachers; at least so it seems to us from a slight examination. But the merits of such a book cannot be fully ascertained without a careful examination with special reference to the end for which it was written.

Massachusetts State Record for 1847.

The repository of a vast amount of useful, statistic information, or almost every subject of interest in the State, collected evidently with great care.

A good old age. A Sermon occasioned by the death of Hon. John Davis, LL. D. By Ezra S. Gannett.

We have read this Sermon with very great satisfaction. It is an appropriate tribute of affection and respect to the memory of a wise and good man.

Chambers's Cyclopædia of English Literature. No. 6.

We do not think this so good a selection as might be made, but believe it the best selection that has been made from the whole body of English literature. We, therefore, gladly welcome the numbers as they come out.

Ireland's Wants. A Sermon, preached in the South Congregation Church, Lowell. By Rev. H. A Miles.

This Sermon enters particularly into the permanent causes of the sufferings in Ireland, which are regarded as lying very much deeper than the failure of the crops of 1846. The whole system of government there is considered to be, in a measure, responsible for the present evils, and this, we doubt not, is true.

The Unitarian, and Foreign Religious Miscellany.

A judicious selection from foreign Unitarian Journals.

ORDINATION.

Rev. Leonard J. Livermore was ordained as Pastor of the East Boston Unitarian Church and Society, Wednesday March 24, 1847.

The Order of Services was as follows:

Anthem. Introductory Prayer, and Reading of the Scriptures. By Rev. J. F. W. Ware, Cambridgeport. Hymn. Sermon—from Heb. x. 23–25. By Rev. George Putnam, D. D., of Roxbury. Prayer of Ordination. Rev. James W. Thompson, of Salem. Hymn. Right Hand of Fellowship. Rev. E. G. Adams, of Templeton. Charge. Rev. Calvin Lincoln, of Fitchburg. Address to the Society. Rev. Chandler Robbins, of Boston. Concluding Prayer. Rev. J. I. T. Coolidge, of Boston. Anthem. Benediction by the Pastor.

The following was attached to a $20 bank note, which was dropped in the box in Brattle Street Church on Sunday, on the occasion of a collection in aid of fitting out the U. S. ship Jamestown:

A *ship of war* to carry bread to the *hungry and suffering*, instead of powder and ball to inflict *more suffering on our brethren*, children of the same father, is as it should be, and this in aid of the plan."

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From Rev. Mr. Stone, of Sherburne, for Missionary purposes,	$9 30
From Rev. Mr. Huntington's Society in Boston, for do.	425 00
From Ladies Benevolent Society, in Rev. C. Lincoln's Society, Fitchburg,	100 00
From Auxiliary Association in Troy, N. Y.	40 00
From four individuals in Rev. Mr. Livermore's Society, Keene, N. H.,	15 00
From three friends, for Missionary purposes,	25 00
From a member of Rev. Mr. Hall's Society, Dorchester,	20 00
From Rev. Mr. Stearns' Society, Rowe,	12 00
From Auxiliary Association in Trenton, N. Y.,	13 00
From Rev. Mr. Allen's Society, Jamaica Plain,	80 00
From Wm. C. Shaw, Esq. of Baltimore, annual subscription,	30 00
From Auxiliary Association in Tyngsboro',	5 00
From C. Thomas, Esq. of do. (Donation)	2 00
From Auxiliary Association in Rev. Mr. Pike's Society, Dorchester,	12 00
From do. do. in Mendon,	2 00
From do. do. in Bangor,	40 00
From Oliver Prescott, Esq. of New Bedford, to constitute himself a Life member,	30 00
From Rev. C. Bradford's Society, in Bridgewater,	24 66
From Benevolent Society in First Parish, Deerfield,	50 00
From Auxiliary Association in Burlington, Vt.,	36 00
From do. do. in Templeton,	8 00
From members of the Auxiliary Association in New Brunswick, N. J.,	12 00
From Rev. Dr. Gannett's Society; in Boston,	801 00
From Isaiah Bangs Esq., (Donation)	50 00
From Hon. Albert Fearing, do.,	50 00
From Auxiliary Association in Southboro',	3 00
From do. do. in Norton,	1 50
From do. do. in Hartford,	9 37
From Mrs. Anny T. Brown, of Charlestown, to constitute herself a Life member,	30 00
From Auxiliary Association in Newport, R. I.,	3 00
From Rev. Mr. Wheeler's Society, in Topsham, Me.,	10 00
From Francis Alger, Esq., collected by him, from several individuals for the Irish Protestant Society, in Boston,	200 00

MISCELLANEOUS ITEMS.

Summary. The intelligence of an insurrection of the inhabitants in New Mexico, the murder of Governor Bent, and the massacre of about twenty Americans, is confirmed by letters from Fort Independence, published in the St. Louis Republican of the 8th inst. We have no very distinct idea of the state of things in this part of the seat of war: but enough appears plain to show that "our men" have by great blunders been placed in a perilous position. —There are now twenty-four Episcopal Churches in Philadelphia and Liberties. One fourth of them are free.—Mr. Peabody, in his journeyings in the West, recently found a tract by Martin Luther, printed at Wirtemberg, in 1545, in the possession of a German family, and in very good preservation.—Dr. Brown, of Lowell, has published a bill of mortality, which presents a very favorable view of the health of that city. Last year, 1846, the deaths were 690. The population being, 28,841, according to the census of 1846, the deaths were 1 to every 41.78 persons. Consumption was the most fatal and scarlet fever the next so, of the diseases. Does any body keep an account of those whose health is impaired in Lowell and then go home or elsewhere to die? Where the population is subject to so many changes, there must be such cases to be taken into account in judging of its healthfulness.—Hon. Daniel Webster is about to make a tour through the Southern Atlantic States to New Orleans, and to return by way of the Mississippi.—By a vote of 1150 to 814 the city charter offered to New Bedford has been accepted. We have now seven cities in Massachusetts.—The committee appointedto relieve the sufferers by the great fire in Haverhill and other streets, last January, have reported. They received and have expended $5103 84, and in addition a considerable quantity of old clothes, &c. was distributed. The recipients of this charity were more than 150 persons, many of them heads of families.—At the time of our going to press the news from the seat of war, is such as to create serious apprehensions for Gen. Taylor's command. He is said to have been compelled to retreat to Monterey, pursued by Santa Anna, with a force of 15,000 men. It is thought a great battle has been fought: but no certain intelligence has been received as to details or results. No doubt all communication with Gen. Taylor is cut off.

The New Planet. We understand that Professor Pierce of Harvard University, in a paper read at a special meeting of the American Academy of Arts and Sciences, held on Tuesday evening, announced as a result of his calculations upon observations made by Sears C. Walker, Esq., of the Washington Observatory, the remarkable fact that the planet known as Leverrier, the discovery of which at Berlin was a consequence of the computations of the mathematician whose name it bears, is not the planet which answers to those computations, nor one which according to Leverrier's theory will account for the perturbations of Uranus—*that this is not the planet which was discovered by the calculations of Leverrier, but another which was accidentally discovered by the Berlin observer.* The diameter of the orbit of the observed planet is said to differ from that of the computed planet by several times the diameter of the orbit of the earth, and by forty years in the time of its revolution about the sun. [Cambridge Chronicle.

Should the above prove to be the truth, what quantities of fine rhetoric and sublime speculations will have been wasted on a mistake! Sermons, passages from congressional and legislative speeches, Lyceum lectures, &c., &c., without number, must go to the shelf and wait until the true star is discovered. Divers kings and potentates, and learned societies also, must request Leverrier to "send back" the honors which have been so profusely bestowed upon that eminent mathematician. We hope even Messrs. Walker & Pierce are in error, for to spare the "great fact" of the age just now would be a great disappointment and a magnificent "illustration" would be lost. That "Berlin observer" deserves condign punishment, if he has put the scientific world into such a state of excitement about a blunder. Nevertheless he should be recommended to mercy, inasmuch as he has found a new star of some kind.

The Fire in the Woods on Martha's Vineyard, as we learn from Capt. Phinney, of the steamer Massachusetts, had yesterday extended over a tract of more than seven miles of valuable ship-timber, situated three or four miles south from Holmes' Hole, owned by Mr. Ichabod Norton. It was feared that its ravages would extend entirely to the southern border, a distance of some 10 or 15 miles. It was occasioned by the burning of stubble in a field in the vicinity. [New Bedford Mercury, 18th.

Food is Coming according to a letter from Albany in the N. Y. Courier. The writer says.

"At Syracuse the teams have been turned away from the depot by hundreds, because there was no longer room for the reception of the grain, the provisions, the endless variety of the productions of a western land, that hears of famine and knows only of abundance.

The quantity, large at Buffalo, increases rapidly as the line comes eastward, so that the amount awaiting transportation at Utica, is of a magnitude that defies the forwarder. The markets at New York and Boston are sought for by thousands who before the completion of this iron link never dreamed of attempting to reach them. The present condition of Western New York affords the most impressive call for railroad facilities that ever has been made. I believe now, what once I doubted very much, that the Hudson river road will be thronged with business.

The grain trade of this city since the last fall of snow has been enormous. It is a positive fact that in a city of 45,000 inhabitants, such has been the quantity of farmers arriving with the products of their farms, that no stabling could be had for the horses. Every tavern and inn was more than overflowing, and it became necessary to go for miles out of town to find the necessary conveniences for the teams."

We look to see a business at the opening of the canal, that will exceed any thing we have ever known before."

Pennsylvania and Slavery. Gov. Shunk has signed the Act already passed by the Legislature of Pennsylvania, with regard to the Constitutional obligations of the State, in the matter of restoring fugitive slaves. It is called an Act to prevent kidnapping, to preserve the public peace, and to prohibit the exercise of certain powers heretofore exercised by Judges, Justices of the Peace, Aldermen and Jailors, and to repeal certain slave laws.

Section 1 makes it highly penal to carry off from that State any any free negro, with the intention to sell, or cause to be sold, or of *keeping or causing to be kept*, as a slave.

Section 2 prohibits, by a heavy penalty the transfer of any free negro, for the purpose of removing him from the State.

Section 3 takes away from all Judges of the courts of the commonwealth, Aldermen, &c., jurisdiction or cognizance of the case of any fugitives from labor from any of the United States or territories, under a certain act of Congress passed Febuary 12, 1793, entitled, "An Act respecting fugitives from justice and persons escaping from the service of their masters;" or any other act of Congress.

Section 4 makes it highly penal for any person claiming any negro or mulatto as a fugitive from servitude or labor, to violently and tumultuously seize upon and carry away to any place, or attempt to seize and carry away in a riotous, violent, tumultuous and unreasonable manner, and so as to disturb or endanger the public peace, any negro or mulatto within the Commonwealth, either with or without the intention of taking such negro or mulatto before any district or circuit Judge.

Section 5 secures the inviolability of *habeas corpus.*

Section 6 has relation to the duty of jailors, who are prohibited from holding in prison any persons claimed as fugitives, except as under the provisions of this act.

Section 7 repeals the existing act, which authorizes the masters or owners of slaves to bring and retain such slaves within the Commonwealth for the period of six months, in involuntary servitude, or for any period of time whatsoever, and so much of said act as prevents a slave from giving testimony against any person whatsoever.

Section 8 repeals all existing acts inconsistent with this.

This is certainly a great stride in the onward progress of sectional independence.

Twenty Eight Days Later From Europe. The Hibernia arrived last Saturday, 20th inst., at 6 P. M., in 16 days from Liverpool.

Parliament had been almost exclusively engaged in discussing and passing bills for the relief of Ireland: and all the government measures were carried by large majorities.

Among the recent deaths recorded are those of the Duke of Northumberland, Prof. Napier, for 20 years editor of the Edinburgh Review, S. S. Gair, Esq., of Liverpool, formerly of this city, and one of the house of Baring, Brothers & Co. Daniel O'Connell is said to be dangerously diseased.

Trade in the manufacturing districts of England is exceedingly dull.

The Cotton Market has been in a fluctuating state during the past month.

The grain markets in England had been exceedingly dull and prices of all kinds of bread stuffs declined, but rallied again before the Hibernia left Liverpool. Prices upon the whole had advanced.

The steamship Hibernia brings out about 2,000,000 in specie.

Upwards of 50,000 persons are now inmates of the London workhouse; 60,000 are receiving outdoor relief; and from 1,400 to 2,000 nightly sheltered in the refuges for the houseless.

Ireland. *The Distress.* From Ireland the accounts of the ravages of famine and fever in King's County, Tipperary, Cork, Kerry, Mayo, Sligo, Waterford, and other counties, are most heart-rending The unfortunate peasantry are dying of starvation by hundreds.

In addition to the ordinary details of destitution in Cork, Kerry, Galway, and Mayo, published in the latest local papers, there are accounts from the county of Wexford which represent the famine as making rapid progress in that locality. Serious apprehensions are entertained with respect to the consequences likely to ensue from the stoppage of public works before other methods of relief can be brought into active operation. Another account states that in the extent of mortality Sligo now appears to surpass any other county, and it is asserted that the police, finding the deaths from starvation so numerous, refuse to send for the coroners, because it would be physically impossible for those functionaries to hold inquests in so many cases and in different localities. The reports from the county of Cork describe the destitution as daily becoming more desolating, extending to the better class of farmers, who, it is stated, after paying their rents, are now consuming the grain they had reserved for seed, whilst the peasantry all through that extensive county are dying by hundreds.

Another account of the 27th ult. from Dublin, says that sanguine hopes are entertained that the crisis has passed over, and that by the middle of March affairs will take a more favorable turn.

In some remarks of Lord John Russell in the House of Commons, we have found these statements. The prices of food for Ireland, have cost the treasury 800,000 to 900,000 pounds per month. In one week not less than 600,000 persons received wages on the public works, representing 3,000,000 of persons dependent on them. One hundred thousand were now in the workhouses maintained by the rates—and many thousands were now maintained by private charity in Ireland.

The New Conservatory. The Public Garden is becoming, year by year, more and more attractive. On Thursday the new Conservatory, within the proper limits of the Garden, was opened. The house is very prettily built and situated, and, even as seen from the outside, is an ornament to the garden in its simple architectural effect. Within, it is neatly arranged, tastefully ornamented, and filled with plants, all of which are in bloom or in the prime of fresh vegetation.

The gardener in charge has the good taste to give each plant full room, so that one not only sees blossoms but the display of the form of the shrub, and the effect of its foliage. This is so prominent a feature in the beauty of plants, that it never ought to be neglected in their arrangement. At the present time the display of heaths is very large and attractive,—and promises to continue.

The admittance to the Garden and Conservatory is now free to all persons. Ladies and gentlemen who wish to purchase or order pot-plants or bouquets, will have the best opportunity for selection. The Conservatory itself is devoted almost wholly to plants which have been brought to blossom elsewhere. Our friends who are proposing the arrangement or erection of green houses must visit and study the beautiful and careful plan of this house. Its exposure is very fine, and can never be injured by neighboring buildings. The larger number of our friends who have no opportunity for building such houses, may and will enjoy this as if their own.

We cannot say too much or speak too often in commending the Public Garden to the liberality of all our citizens,—as one of the institutions of the city which promises most to all of us. [Advertiser.

Corrosion of Iron Rails in and out of use. The researches on this subject are still in progress, and experiments are being made upon six different lines of railway. The principal facts already ascertained are:—1st. That there is a real difference in the rate of corrosion between the rails in use and out of use; that this appears to be connected with their peculiar molecular condition so induced. 2d. The determination of the complex conditions as to magnetism, which affect rails some time in use, producing both induced and permanent magnetism in the rails, each rail being magnetic with polarito, and having from four to eight separate poles each.

Mr. Hunt has stated in confirmation of the experiments of Rutter—that magnetism has the power of protecting iron from corrosion; to which he referred the protecting influence exerted on the rails in use on railways. [Eng. Journal.

Native Copper. A *boulder* of copper from Lake Superior weighing 2410 lbs. has just been smelted at the cupola furnace of Holly & Delamater, 260 West street and produced 2212 lbs. of pure copper, or over 90 per cent. It was mined at the location of the Baltimore Company, Ontonogon river.

The London Patriot contains a communication received from the Rev. J. Clark, Baptist missionary, Western Africa, and dated Clarence, Fernando Po, October 27th, 1846, relating to a most horrid and cruel custom still prevalent in those parts, namely, the immolation of numerous hapless and innocent victims on the death of a royal personage. Mr. Clark writes: "At Calabar there has been a fearful sacrifice of more than one hundred persons for a son of the late king. The poor creature had been dancing *egbo* all the day, and drinking *mimby*, or palm wine, in large quantities, when he died the same night. It is supposed he was poisoned. This may be the case, or it may not—we cannot tell. The aged mother cried out in African frenzy that she had lost her last child, and now had none to whom to leave her property, and therefore plenty of slaves must be sacrificed. Those at market, and all who heard in time, fled into the bush, and will remain concealed, or out of the way, until sacrifices cease, which is sometimes more than a whole year. The aged mother spoke not in vain; many were the willing slaves to execute her will. The sacrifice took place, nor was it bloodless. Three holes were dug in a house. The corpse was put into the first, with a number of young women. Into the second slaves were put; and into the third the slaughtered Creoles or town born people. The proportion for each hole was stated as follows. Thirty female slaves, forty male slaves, and twenty-nine Creoles. Much was done by Mr. Waddell and Mr. Edgerly, of the Scotch missions, and by Capt. Milbourne, of the Dove, in the service of the Baptist missions, to try to persuade King Eyamby to prevent the sacrifice; but it could not be effected."

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j16 tf

☞ REV. C. SPEAR will preach in the Unitarian Church in Harvard, next Sabbath, in the afternoon, he will present the subject of Prison Discipline. mh27

☞ The Ladies of Rev. Mr. Whitney's Society, Brighton, will hold a Social Tea Party, at the Town Hall, on Wednesday evening next, the proceeds to be devoted to the cause of Domestic Missions.

The Hall will be tastefully decorated, useful and fancy articles exhibited for sale, and various entertainments provided for the evening. Omnibusses will return to the city at the close of the evening. mh27

MARRIAGES.

In this city, by Rev S. K. Lothrop, Mr Edward A. White to Miss Alvina, youngest daughter of John Simmons, Esq.

In Salem, at the North Church, by Rev Mr Frothingham, Hon Richard S. Rogers to Miss Eliza L. Pickman, daughter of the late Hon Dudley L. Pickman.

In Lynn, Mr Robert M. Hamlin to Miss Lucy M. Shackford.

In Rowley, Mr Asa W. Sargent to Miss Martha A. Webster.

In Worcester, March 22, by Rev Mr Bridge, Mr Alden Sears to Mrs Hannah A. Corben.

In Gardiner, Mr John L. Nichols of Northampton, to Miss Sarah Stevens.

DEATHS.

In Charlestown, 21st inst, Mrs Lucinda, wife of William Barry, 20.

20th inst, Mr John Leman, 44.

In Roxbury, 21st inst, Mr John Champney, 68.

In Cambridgeport, 20th inst, Abigail A., daughter of Sam'l Hudson, 15.

In Rome, Feb 18, Amos Binney Esq, of Boston, 43.

In Hollis, N. H. 13th inst, Capt Daniel Bailey, a pensioner of the revolution, 91.

In Stoneham, 23d inst, Mary Williamine, eldest daughter of Dr William F. Stevens, 15.

In Haverhill, Mr Daniel Silver, 86 a pensioner of the revolution.

In Tyngsborough, 21st inst, Robert Brinley, jr, son of Robt Brinley, Esq, 30.

In Harvard, 3d inst, of lung fever, Capt Oliver Hill, 75. He was the father of Rev Alonzo Hill, of Worcester, and was greatly esteemed and respected.

In Roxbury, 13th inst, Mr Joseph P. Fay, Jr., 22.

In North Chelsea, 17th inst, Mr Stephen Pratt, 47.

In Newport, R. I., 12th inst, Edmund Trowbridge Eliery, Esq., 83.

In Brooklyn, N.Y., 15th inst, Mrs Ruth Stanwood, 79, formerly of Newburyport, Mass.

In Detroit, Michigan, 20th ult, Hon E. B. Wetherbee, of the State Senate, 42, a native of Marlboro', Ms.

In Ashburnham, Mrs Hannah Hill, mother of Ex-Governor Hill of New Hampshire.

In Medford, Jonathan Brooks, Esq. 81.

In Quincy, 13th inst, Miss Elizabeth Glover, 86.

In Mansfield, 6th inst, Marcus Williams, 60 yrs 10 mos.

In Waterville, Me, 12th inst, Mr Manoah Crowell, a revolutionary pensioner, about 80.

SERMON CASES. A superior article, large and small sizes, just received and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. mh27

CONVERSATION. Will be published in a few days An Address delivered before the Newburyport Female High School on the 3d Anniversary of its establishment, Dec 19th, 1846. JAMES MUNROE & CO., 134 Washington, opposite School st. mh27

HOWITTS JOURNAL, for March, with 5 Engravings and articles by the Howitts, Dr Carpenter, Dr Bowring and others; $2,50 a year.
CROSBY & NICHOLS, Agents for New England, 118 Washington st. 2t mh27

TO CONGREGATIONS, BIBLE CLASSES, &c. Ten copies of the Third English (enlarged) Edition of the "Scripture Proofs and Scriptural Illustrations of Unitarianism," may be had for $12 by addressing the Author, JOHN WILSON, care of Messrs. S. N. Nickinson & Co., 52 Washington street, Boston. Single copy, $1,50. 1isos3t* mh27

MISS L. DORSEY,
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The ample accommodation offered us in our New Establishment enables us to keep a much larger assortment than formerly of
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adapted to the every day wants of the community, in addition to our splendid stock of Rich and Fashionable Goods.

We are opening in great variety:
New Shawls, Silks, DeLaines, Bareges, Balzorines, Grenadines, French Jaconets, Lawns, Organdies, Brilliantines, Muslins, Ginghams, Silk Plaids, Calicoes, in new designs, &c.

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Best Black Bombazines, Alpaccas, Black Mourning Silks, Bareges, Grenadines, Plaid Balzorines, Lawns, DeLaines, Marquises, Crapes, Veils, Crape Lisse, Lining Silks, Gloves, Stockings, &c.

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Table Cloths, all sizes; superior styles of Irish Linen, Damask Table Linen, Napkins, Doylies, Linen Sheetings, Pillow Case Linens, Diaper, Huckaback, Towelings, Birds Eye Diaper, Marseilles and Toilet Counterpanes, all sizes; Embossed Piano and Table Covers, American and British Shirtings, Sheetings, Long Cloths, 3-4, 7-8, 4-4, 5-4, 10-4 and 12-4 wide, bleached and brown, of the best styles manufactured, &c. Many of our most prominent articles will be advertised in the papers of the day as we continue to receive them, and we most respectfully invite all purchasers of Rich and Fashionable Goods, as well as of the more common and useful Articles, to visit our Store, where they may be assured of receiving the most respectful attention, and finding the best of Goods at the VERY LOWEST PRICES!
mh20—ieop1w HASKELL & HOWLAND.

BROOKFIELD FAMILY SCHOOL. This Juvenile Institute is now completing its fourth year, and, thus far, has been liberally sustained without the aid of, notice in the public journals. And this insertion is rather intended as an expression of thanks due to former patrons, especially in the city of Boston. It would gratify the Principal to relieve from an agency which many of them have kindly proffered and to whose protracted interest, the school owes much of its early success.

South Brookfield is on the Western Railroad, eighteen miles from Worcester. Parents desiring to visit their children, can leave Boston in the morning, dine at Brookfield, spend several hours and return to Boston on the same day. The School year has two terms. The first commences on the first Wednesday in May, and the second on the first Wednesday in November. The school was projected especially for young ladies—and, with one or two exceptions, has never received those who were over twelve years of age, though they frequently remain beyond this period, when they enter earlier. The Principal has increasing evidence of the value of this regulation; and it meets with the cordial approbation of patrons.

Gentlemen in Boston, desiring references, may inquire of present and former patrons, among whom are John Homans, M. D., Samuel Johnson, Esq., George B. Blake, Esq., George Howe, Esq., N. H. Emmons, Esq., and Philip Greely, Jr. Circulars of minute information will be promptly forwarded to those who may apply for more particulars.

Terms, $100 per year, payment in advance, at the commencement of each term.
W. A. NICHOLS.
Brookfield, March 20, 1847. eopi6w

GENTLEMEN'S FURNISHING STORE!

FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the richest and best assortment of GENTLEMEN'S FURNISHING GOODS in the city.

He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his store, where they will be attentively received, and his Goods shown with much pleasure.
Rooms to let over the Store. 1stf mh 20.

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
————Chapel, Taunton, Mass.
————, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
————, Pomfret, Vt.
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Rev. C. Bradford's, Bridgewater, Mass.
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2. Man's Enmity to God;
3. Conclusion of Plato's Georgias;
4. Writings of George Sand.
5. Clough's Select Works;
6. Peabody's Sermons on

POETRY.

[For the Register.]

Our Father! hallowed be thy name
Father who art in Heaven!
Thy kingdom come, thy will be done
On earth as 'tis in Heaven.

Give us this day our daily bread;
Our trespasses forgive,
As those, who trespass against us,
We from our hearts forgive.

Into temptation lead us not;
Deliver us from sin;
For thine's the kingdom and the power,
The glory thine—Amen.

A LEGENDARY BALLAD.

TRANSLATED FROM THE GERMAN OF HERDER.

Among green pleasant meadows,
All in a grove so wild,
Was set a marble image
Of the Virgin and her child.

There, oft on summer evenings,
A lovely boy would rove,
To play beside the image
That sanctified the grove.

Oft sat his mother by him,
Among the shadows dim,
And told how the Lord Jesus
Was once a child like him.

"And now from highest heaven
He doth look down each day,
And sees whate'er thou doest,
And hears what thou dost say."

Thus spake the tender mother;
And on an evening bright,
When the red round sun descended,
'Mid clouds of crimson light;

Again the boy was playing,
And earnestly said he,
"O, beautiful Lord Jesus,
Come down and play with me.

I will find Thee flowers the fairest,
And weave for Thee a crown—
I will get Thee ripe red strawberries,
If thou wilt but come down.

O, holy, holy mother!
Put him down from off thy knee,
For in these silent meadows,
There is none to play with me."

Thus spake the boy so lovely,
The while his mother heard,
And on his prayer she pondered,
But spake to him no word.

That self-same night she dreamed
A lovely dream of joy,
She thought she saw Lord Jesus
There, playing with her boy.

"And for the fruits and flowers
Which thou hast brought to me,
Rich blessings shall be given
A thousand fold to thee.

For in the fields of heaven
Thou shalt roam with me at will,
And of bright fruits celestial,
Thou shalt have, dear child, thy fill."

Thus tenderly and kindly
The fair child, Jesus, spoke,
And full of careful musings,
The anxious mother woke.

And thus it was accomplished,
In a short month and a day,
That love'y boy so gentle,
Upon his death-bed lay.

And thus he spoke in dying—
"O, mother, dear, I see
The beautiful child, Jesus,
A coming down to me.

And in his hand he beareth
Bright flowers as white as snow,
And red and juicy strawberries—
Dear mother, let me go!"

He died, and that fond mother
Her tears could not restrain,
But she knew he was with Jesus,
And she did not weep again.

MISCELLANEOUS.

THE LAW OF OPINION.

A TALE.

BY GORGIANA C. MUNRO.

[Continued.]

It was night when Richard reached the first straggling houses of the hamlet; yet after passing them he sat down in the deeper obscurity at the foot of a ruined wall, for his heart failed him at the thought of meeting those at home, with the tale of repeated denials he had to tell. He heard a footstep coming along, and shrunk down to the level of a large stone and the rank weeds beside it, for whose vicinage he was thankful; for, more especially in his present irritated and desponding mood, he hated the very idea of encountering any of his former acquaintances. Presently he heard a lighter though slower step approaching from the opposite direction; and while still the angle of the wall prevented his seeing this second person, the man, who was by this time close to him, called out—"Why, who comes here! is't you, Mary!"

No—it's me—Kate Drewatt," replied Richard's sister in a trembling voice, and the next instant he could discover her form amid the dimness.

"Oh! ar'n't you almost afraid to be out so late? shall I go home with you?" inquired, with considerable hesitation, the former speaker, whom Drewatt recognized as one he had often considered Kate's most favored lover. Poor girl! it was in those bygone days when she had several.

"No, thank you: I can go home by myself," said Kate in a prouder tone.

"Why, Kate, you mustn't take it ill of me, that—that—" began the youth. "I mean, you mustn't put any blame on me because that—"

"I put no blame on any one for any thing," replied Kate sadly. "But you needn't tell me plainer what you mean, George Rushwood, for your looks and your behavior have spoken plainly as a printed book already."

"But what I mean, Kate, is not for you to be going to think I didn't love you, because I can't now wish you for my wife. If you were changed, Kate, as you can never change; if you were ugly and frightful, instead of the prettiest girl hereabouts, I would have loved you all the same—I could have worked for you, and for your mother, if she was poor and old, and had a dozen helpless children, I'd have worked for them all. But no, Kate—though it goes nigh to break my heart to say so—I can't have the folks say, that my wife is Dick Drewatt's sister."

"You might have waited till she was offered to you before you refused her," replied Kate with a little feminine spirit, though even then she could hardly speak for weeping. "But though Kate Drewatt is very, very unhappy, she is not yet so miserable as to wish the love or the pity of any man who could despise her."

During their short dialogue, the poor girl had moved past Rushwood, and she now hurried away, without leaving time for a reply. Her sometime suitor, and even now lover, gazed after her for a minute. "No—I can't do it!" he exclaimed at length, striking his stick loudly on the earth: "I can't! Father and mother would come out of their quiet graves to curse me, if I did it! "and with a bitter maledictiou on his unsuspected listener, Rushwood went his way.

Can any one guess that listener's feelings! they cannot imagine them more painful than they were. He knew before that he had been the means of heaping fearful misery on his family; but until then he had not seen its full extent. But self will have its due on all occasions: even amid his aggravated distress on their account, it cost him a bitter pang to know that Kate had not made a single attempt to vindicate him. He could not, therefore, marvel at the imperfectly concealed loathing with which she endured his parting embrace, even while murmuring best and sincerest wishes for his happiness; his mother, too, as she blessed him, breathed a prayer rather for his reformation than his preservation from evil ways; and he left them with a heavy heart, inwardly resolving never again to cast the blight of his presence over them.

However, fortune seemed disposed to smile more kindly on him in the distant town, which, after many days of weary travelling, he reached at last: for there he obtained employment, under a feigned name, and by his expertness and industry appeared to have secured a fair prospect of its continuance.

One day there came a person on business to Drewatt's employer, whose face the wanderer half fancied he had seen before, though, as the stranger appeared to take no notice of him, he thought it must have been mere fancy. After that day it occurred to him, however, that his fellow-workmen kept more aloof, and were little disposed to enter into conversation with him, and not at all to seek his companionship—a circumstance rendered the less remarkable, it must be owned, by his being in general silent, moody, and reserved; for, strive as he might to prevent it, the hard usage he had of late experienced had wrought such change in his demeanor. When Saturday night came, he was asked whether he had ever gone by the name of Drewatt; he could not deny it, and was at once discharged—penniless, except for his last week's wages, since he had made a constant practice of transmitting every farthing he could spare to his mother, whose declining health and narrow means—narrowed yet more through Kate's loss of her school——stood in much need of such assistance.

Richard judged truly, that after this discovery it would be of no avail to seek employment in the neighborhood, and on the impulse of the moment he determined on taking his departure instantly from the place where the stigma of hatred and disgracehad followed. So packing up his personals, which had not much increased in bulk during the interval, he set out that very night to recommence his wanderings. He had gone scarcely half a mile with this intent, when he perceived a horse standing by the roadside riderless. On drawing near he found that he who should have been the rider was lying, head downwards, in a dry and shallow ditch, in the heavy sleep of intoxication, with one foot still in the stirrup, and his life at the horse's mercy. But, wiser than his master, the animal stood perfectly quiet,—one might almost fancy, meditating on the fallen state of man. The stranger appeared in danger of instant suffocation; therefore, Drewatt hastily extricated his foot, dragged him to a safer position on the grassy bank, and loosened his cravat. It then occurred to him to try to discover some clue to the residence of his unwished-for charge, whom he did not much like to leave alone in that condition, and who was to all appearance a farmer well to do in the world. On examining his pockets with that view, Drewatt found a large sum in gold, and notes to evidently a greater amount. The voice of the tempter spoke at once to his heart, and met a fearful echo there. Would that wealth were his! for wealth it would be to him more than he could hope the toil of his whole lifetime would amass. And what but his own will were required to make it his! and then no more weary wanderings in search of work—no more dependence on the whim of his employers—no more depressing fears lest the breath of slander might deprive him of the poor man's chief earthly blessing, leave to labor for his livelihood. Here was enough to convey him to a distant country where none could recognize him: here was enough to establish him well in business for himself in that strange land; and to enable him to provide sufficiently for his mother's wants. And she need never know how he had gained that money which supported her old age—nor need the world; and even should suspicion of the robbery be cast upon him, it could not follow him in his flight; he could guard against being tracked; and as for that name, which must be left as a useless encumbrance behind him, it could not be consigned to greater ignominy than already covered it, or be exposed to deeper execration than had been already poured upon it.

He began to remove the talismanic treasure from the sleeper's pocket; but, at its touch, better thoughts came over him: the thought of that world hereafter, where each should be judged by his deeds and feelings, and not according to the opinions of his fellow men; the thought also of this world, where he would thus be lending a darker coloring to the calumnies of evil wishers, overwhelming his unhappy relatives with yet more poignant anguish.—No, he would not do it! the temptation had passed by, and the gold seemed to scorch his hand as if it had been burning coals, and the notes felt like living scorpions, as he quickly replaced them, eager to get the now hated things out of his sight. His next consideration was, what to do with the senseless, brutalised being who had steeped his senses to complete submersion in his inebriating draughts. There was no house in view, and he could not remove him without assistance, while at the same time Drewatt feared to leave him, for at that moment the dread lay painfully heavy on his mind, that should the farmer be robbed, it would be ascribed to him. He sat there for some time: at length a person came along the road, whose aid he claimed. They shook the sleeper until he was as wide awake as his stupified faculties would permit, then placed him on his horse, and, supporting him on either side, conveyed him to the town, where, in the first respectable inn they came to, he was left to finish his sleep, his property being first counted over in the presence of several persons, and consigned to the safe keeping of mine host. Then, with a well pleased conscience, and the satisfaction of having done his duty, Drewatt sought a lodging for the night within the precincts of the town which, but a few hours before, he thought he had left forever.

On the following day he was, to his inexpressible amazement, taken into custody on suspicion of having robbed the very man who was so much indebted to his kindness. It appeared that at a cattle market, held on Friday, the farmer had effected sales to a great extent, for which he had been paid in gold and notes; of the latter he had marked down the numbers, and now asserted that one, for five pounds, was missing. On the Monday Drewatt was examined; he was proved to have been alone with the complainant, after which period there was no opportunity for commission of the theft. His previous bad character, which now came forward, likewise went against him, and he was remanded until further evidence could be procured. And this was the reward of all Richard's good resolves and withstandings of temptation! Would this story, also, reach the village, to furnish food for ill-natured comments, and carry renewed sorrow to that dwelling which misfortune had already made its own. He did not doubt it: indeed, he was in that frame of mind not much to doubt that the note would be discovered in such position, and other circumstances transpire, so as to perhaps convict him. "It is as well to do evil as good," he thought; for he thought, too, that had he stolen the money, he should not have waited for detection.

We will not do more than allude to the whirlwind of varied passions which convulsed Drewatt's mind during the interval, until, looking indeed like a very culprit, he was again brought up for examination. But there an unexpected witness presented himself—the landlord of the public house where the farmer had passed the Friday night, and staid drinking in honor of his good fortune, nearly all Saturday, and he produced the note in question, with which his customer had paid his bill. The state of intoxication in which the farmer was at the time prevented his recollecting the circumstance; and he was severely reprimanded by the magistrate for his recklessness in thus preferring a charge against an innocent man, when a more careful computation of the gold in his possession would have proved his property in a state of security which he had not deserved. Perhaps the magistrate's animadversions drove the idea out of his mind; but at all events, Drewatt's accuser walked away without offering any recompense to the man who had in all probability preserved his life. Drewatt was told he might bring an action for false imprisonment with every certainty of damages: but he would try nothing of the kind; he was sick of the law—sick of himself—sick of the world altogether; nor was such feeling much diminished by discovering subsequently, that the general impression was, that he had meditated the robbery, but that the approach of another person had compelled a change of purpose.—What else could such an evil-minded man have meant to do!

A fortnight after this, pale, emaciated, and enfeebled, Drewatt passed out of the town. He had been ill, very ill indeed, since his discharge, and all his money and some of his clothes were gone, one shilling alone remained for his expenses, and he felt that soon he must beg, or starve,—or steal! Walking was toilsome to him then; but on he went, slowly indeed, and with frequent rests, yet he had gone a good many miles, when, an hour or two after midday, he sat down to make his humble meal. There was an alehouse by the roadside, and a little beer might have recruited his strength; but he had no money to waste, and passing it by some distance, he drew forth the slice of bread and bit of cheese he had brought with him for his dinner. While engaged in eating it, Richard perceived something lying a little way farther on, on the other side of the road, and when he had finished, he went over and picked it up. It was a green silk purse,—though not exactly what every one would have called a purse, being simply a little silk bag, tied round carefully with the cord which formed its string. Such as it was, however, it was not empty, and Richard's heart leaped for joy as he felt that it contained two large coins besides smaller ones. Here was fortune! here was enough, in all probability, to keep him some time longer from want, perhaps until he should be able to meet once more with employment. Yet, though the sight of its contents would have been pleasing to his eyes, he put the purse into his pocket without loosening the string; not from any doubt as to the appropriation of the money, but he felt some misgivings about meddling too much with it in a hurry, lest this apparent good fortune should be the source of fresh trouble. He went on with a lighter heart and a firmer step, most thankful for the timely assistance thus thrown in his way. After a time, he began to wonder how the money had been dropt, and who had lost it. "Would it had been a farmer," he thought, "were it ten thousand times as much, and sunk in the deep dark ocean, and of no benefit to me!" Such are the feelings which the misconduct of one man too frequently excites towards his class. But the aspect of the little bag forbade the idea; it had belonged, most probable, to some one in very humble circumstances, perhaps was the sole treasure of one whom its loss would leave poor and wretched as himself—and he knew how hard such misfortune was to bear. This thought poisoned his delight, and as he proceeded he employed himself in further conjectures as to the loser.

At length he saw a young girl coming along, looking from side to side of the road, and examining every tuft of grass with the unmistakeable air of one who has missed some article which should have been forthcoming. "Have you lost anything?" he inquired.

"I have, indeed!" she replied, turning on him a look of deep concern.

"Was it a purse?"

"Oh yes!—a little green silk bag, with two half-crowns, a shilling, and three sixpences!" exclaimed the girl eagerly, evidently in a hurry to identify it.

It was immediately restored to her, and the most heartfelt gratitude was poured forth with that natural eloquence which has its source in feeling. But almost as eloquent, and yet more welcome to Drewatt, was the language of those bright and truth-fraught eyes, as also the expression of that youthful and ingenious countenance, whose beauty they enhanced. Drewatt had seen many pretty girls, but never one who seemed half so lovely in his eyes—the voice of kindness and friendship sounds doubly sweet to ears unaccustomed to receive it, and hers being that voice might have some influence on his feelings. She observed how ill he looked, advised him to rest, and insisted on his accepting the best share of some fine plums she carried in a basket. And very pleasant and refreshing they were to Drewatt's weariness, though yet more refreshing were the kind words, and fearless demeanor of the girl, as, seated near him on the bank, she eat her own division of the fruit. Had she but known who was her companion, what difference might it not have occasioned in her conduct! Drewatt did not try the experiment, but after the fruit was finished, they walked on a little way together, when he assisted her over a stile, and she departed in her ignorance; though the whole of the story of her own life had passed into his possession; and he knew that to increase, instead of being a burthen on the scanty resources of an infirm father, she had, as soon as her younger sister was old enough to supply her place in the house, procured a situation as needlewoman, in a city a considerable distance away, whither she was now proceeding; her entire fund for travelling expenses consisting in the little treasure he had restored to her, to make the most of which, having sent on her box, she was performing a portion of the journey on foot.

The following day Drewatt reached another town, and recommenced his series of applications for employment: but all in vain, trade was bad, and many of their regular hands being out of work, no one would engage him—otherwise his sickly look might alone have barred success, as it did in his endeavors to procure any other kind of work. A second fit of illness seized him, and when its violence was passed by, and he emerged from the wretched dwelling which had sheltered him, he was utterly destitute, without a farthing, or anything in the world, excepting the clothes he wore. He had no resource but beggary, and for some days he subsisted on the fluctuating charity of the townspeople. Then this failed, also, and he was reduced to fearful want. Food had not passed his lips for more than twenty-four hours, and he stood in a quiet street, near the door of a baker's shop, eyeing its contents as they alone can do who are starving. There was no one in the shop—no one in the street; the bread, for whose want he was perishing, stood before him in tempting piles; and so near the door! nothing could be easier than to slip in and carry off one little loaf, no one would see him, no one would ever know it. For a moment he wavered, and advanced a step; then he drew back—during his recent illnesses the lessons which his mother had imprinted on his mind in childhood, the precepts of that holy volume which she had made her guide through life, and the words which he had so often heard the clergyman utter in the pulpit, had all wrought powerfully upon his heart, and were not without their fruits. No, he would not yield to the temptation; a few days sooner or later it might be that he died, but he would not prolong his existence by dishonesty. Resolutely, though with trembling limbs, he walked away, and turning into a sort of lane, sat down beneath a wall. The worst seemed to have come at last—he had begged in vain, he would not steal, nothing remained now but to starve. Presently a man came down the lane whistling. As he came near he walked slower and looked at Drewatt. The latter knew him well—it was a native of his village, who, having been imprisoned for theft, had on his return been driven away by the general insult and avoidance; and *he* had been one to show his contempt for the convicted thief—how his heart smote him at the recollection! The other stopped and gazed on him for a moment, ere he could fully recognise the sadly altered face, then exclaiming,—"Is this you, Dick Drewatt?" extended his hand, which was clasped most eagerly. "You do'nt avoid me *now*!" observed the same speaker, with a smile. Drewatt burst into tears: bodily weakness and conflicting feelings subdued him to such unmanly emotion. "Nay, I did not mean to vex you," continued his former acquaintance, with a kindly roughness, at the same time sitting down by him. "I should be the last man to pick holes in anybody's jacket."

"But I am *not* guilty," said Drewatt, earnestly.

"So we all say," replied the other, with some bitterness, "only the world won't believe us. So I told the court; but they paid no respect to my assertions, they never do. It's a good job that they did not find you guilty, and hang you up like a dog that was not worth a place among the living."

"It might have been as well as giving the dog an ill name," remarked Drewatt, mournfully.

"Ay—so that's it! Well, tell me all about it; I am not so bad or so reckless as I appear, and am earning my living honestly. But first come along, and let us have a pint of beer, and a slice of beef too; you don't look as if they would hurt you: fretting and fearing won't keep a man alive." [People's Journal.

THOUGHTS ON A WINTER NIGHT. Last night was magnificent; such a night as might follow after Nature's own Sabbath. The moonlight fell white and soft as snow, making the hovel of wretchedness beautiful as the palace where wretchedness it may be, all the more bitter, seeks to cheat itself by luxury and show. From our window, in the fifth story, which like a watch tower looks out far above roofs and chimneys and rows of masts, the whole city seemed radiant with beauty. All the foul sights of the day had disappeared, and the scene slept as if turbulence and sin never disturbed its peace. And yet, under that silver curtain, the tragedy which we make of life was hurrying thousands of souls to its catastrophe; there the merchant counted the gains for which he had sold his heart; there the gambler watched for his eager and trembling prey; there, in secret cellars, robbery and murder plotted their midnight deeds; there, with breaking hearts, lonely women waited for the husbands whom once they had not learned to doubt, and there in cheerless garrets, children of want and misery longed for death to still the pulses that in better days throbbed only with joy and hope! So does man contradict Nature and make a mockery of God's bounty, and his own soul! but courage! thou brave, hopeful youth, glowing with generous devotion to the good of thy brethren, and to Truth. Not idle is that vision of the better future which comes to thee as it were in dreams. Not in vain the lives and sacrifices, the heroic toils of the great and good, whose names man cherishes as a sacred treasure. Not in vain that Assyrian evening of old when, as now, God's glory filled the sky, and angels cried "peace on earth, good will to men!" Though the evil and sorrow of this great city seem to deny it, that divine prophecy shall be fulfilled. With a magic more true than that by which night transmutes ugliness into beauty, the light of love shall yet endow the whole earth, humanity and all its abodes, with a perfection such as ear hath not heard, eye seen, nor the heart of man conceived! [Tribune.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY.

GEORGE N. BRIGGS,

Governor of the Commonwealth of Massachusetts:

A PROCLAMATION

FOR A DAY OF

Public Fasting, Humiliation and Prayer.

A proper sense of the goodness of GOD leads individuals and communities to manifest their gratitude to Him by public acts of Thanksgiving and Praise.

When individuals and communities feel the force of the great moral truth, that "they have all gone out of the way" and are sinners in His sight, it is their appropriate duty to humble themselves before him, and implore his pardoning mercy. From their earliest history, the people of this Commonwealth have observed these solemn rites. In continuation of this ancient christian custom, I do, by and with the advice and consent of the Council, appoint THURSDAY, THE EIGHTH DAY OF APRIL next, to be observed throughout the State as a day of HUMILIATION, FASTING and PRAYER.

Let not a thoughtless disregard of its rightful observance add to the catalogue of transgression and irreligion which renders its duties so important and necessary.

I earnestly request the people of Massachusetts to show their respect for this religious example of their Fathers, by turning aside from their usual course of business and recreations, and going up to their temples of worship with their spiritual teachers, there with contrite hearts to humble themselves before their MAKER, and supplicate His blessings upon themselves and upon their Country.

Remembering with gratitude, that when we were a small and feeble people, His hand led us, and His right hand held us, let us entreat Him, now that we are a numerous and prosperous people, that He will not leave us to the pride of our own hearts, and the blindness of our own way:

That, in all the varied pursuits and business of life, in all our relations and intercourse with each other, we may be influenced and controlled by the principles of honesty and good will so beautifully and clearly delineated in the Gospel of His SON:

That He will endow with wisdom all the institutions of the Commonwealth, designed to improve the condition of every class of our people, in Education, Literature, Science, Civil Liberty, Morality and Religion:

That He will bless us in the healthful and regular succession of the seasons, in seed time and in harvest:

That He will animate our hearts with christian benevolence, keeping ever present the words of the SAVIOR, "the poor ye have always with you," and dispose us cheerfully to discharge towards them the duty which that truth inculcates:

That in the midst of fulness and plenty, He will awaken within us an active sympathy for that numerous portion of our fellow beings, who at this moment, in a distant hemisphere, are visited with the scourge of famine, and perishing with hunger.

Covering ourselves with humility as with a garment, let us devoutly entreat Him to put an end to the war now existing between our own and the people of a sister Republic, and pray that the time may soon come, when His word shall go forth, that the sword shall cease to kill.

That He will in mercy regard the bereaved and destitute:

That He will restrain the limits of Slavery in our own, and in other lands, and hasten the time when the interests and the happiness of the Master and Slave shall be advanced by bursting the chains of every bondman on the face of the earth:

That He will teach us the great lesson, that if we should possess every temporal blessing which a people are capable of enjoying, but should not spiritually "be wise unto salvation," we should fail in the essential end of existence, and hereafter may experience the full import of that weighty declaration of the Son of God. "For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

That He will give to the members of this Federal Union a love of Justice and Harmony, promote a brotherly feeling among the nations, crown with success the means employed for the general diffusion of the Gospel, and cause the whole earth to be illuminated by the "Sun of Righteousness."

Given at the Council Chamber, in Boston, this twenty-seventh day of February, in the year of our Lord one thousand eight hundred and forty-seven, and of the Independence of the United States the seventy-first.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary.

God save the Commonwealth of Massachusetts.

MR. WHITE'S EULOGY ON PICKERING. Eulogy on John Pickering, LL. D., President of the American Academy of Arts and Sciences; delivered before the Academy, Oct. 28th, 1846, by Daniel Appleton White, Fellow of the Academy. Published by order of the Academy, 8vo.

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LIFE OE JOHN FOSTER. The Life and correspondence of John Foster, edited by I. E. Ryland, with notices of Mr. Foster as a preacher and a companion, by John Sheppard, author of Thoughts on Devotion, etc., etc.

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WANTED, No. 7. Those subscribers who have done with their copy of the Christian Register for Feb. 13th, No 7 of this volume, will do a favor to the publisher by forwarding it through the mail, to the address "Christian Register, Boston." mh6.

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Mr L. D. Johnson will give a lecture in the Marlboro' Chapel, Hall No. 1, on Tuesday evening, January 12th, at half-past 7 o'clock, when he will make an exposition of the advantages of his system to the public generally, and its adaptation to Common School instruction.

A young lad will be present, who will answer any one of six thousand questions from the "Memoria Technica," when propounded at random by the audience.—Mr. J. pledges himself that he will, in the course of the evening, give such instruction as will convince his hearers of their own ability to commit to memory, and to retain, what they, perhaps, may heretofore have deemed impracticable.

TERMS OF ADMISSION.

As the several exercises of the occasion will be directed to the illustration of the principles and uses of the system, each person in attendance will use a copy of the Memoria Technica, which will be the only necessary ticket of admission to the lecture.

j9 L. D. JOHNSON.

1847. THIS DAY PUBLISHED—LORING'S STATE REGISTER, or Record Book of Valuable Information, giving Massachusetts State Officers, First Provincial Congress, Members of Massachusetts Medical Society, Churches, Colleges, Militia Officers, Postmasters, 100 Societies, Charitable, Religious and Literary; Directors of 29 Banks, 31 Insurance Companies, and 25 Railroads; United States Officers of Army, Navy, &c.; Tariff of 1846, Oregon Treaty, Sub-Treasury, Warehouse System, City Officers of Boston, Salem, Lowell, Roxbury and Cambridge; Free-Masons and Odd Fellows, London Banks and Bankers, Households of English Royal Families, 300 Commissioners of this and other States.

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CHARLES W. GOODNOW.

Concord, Mass., Jan. 15, 1845. ostf j24

NEW AND VALUABLE ENGLISH PERIODICAL. *CROSBY & NICHOLS* have just received the first five numbers of The Peoples' Journal, containing amusement, general literature and instruction, with an earnest and business like inquiry into the best means of satisfying the claims of Industry. The names of William Howitt, (one of the proprietors,) Mary Howitt, Harriet Martineau, Miss Mitford, Ebenezer Elliot, Mrs Loudon, Frederica Bremer, Barry Cornwall and others, who will be permanent contributors, indicate the literary character of the work. It will also be embellished with elegant engravings from the first English artists. The extremely low price of the work will put within reach of all classes. It will come to subscribers at $2,50 per annum. Single numbers, 25 cents. Published in monthly parts of 70 pages.

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They have nearly ready—A Manual on the Book of Acts, by Rev F. B. Fox.

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C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of Christ, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, stated in the words of the Bible, by Rev Eph. Peabody.

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